The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 28.—WHOLE NUMBER 1016

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, SEPTEMBER 7, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" Church of the Annunciation,
except Saturday, P. M., at 8 " " 6 "
" " " Holy Communion, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, ... 8 A. M. and 6 P. M.
" Church of the Holy Apostles, . . 8 "
Church of the Transfiguration, 6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 6 " " 6 "

Calendar for September.

8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18. Ember Day.
20. Ember Day.
21. Ember Day—St. Matthew the Apostle.
22. Seventeenth Sunday after Trinity.
29. Eighteenth Sunday after Trinity—St. Michael and All Angels.

OCTOBER.

6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28, St. Simon and St. Jude the Apostles.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Cady, Rev. Philander K., Theological Seminary, Chelsea Square, Twentieth st.
Canfield, Rev. E. H., Rectory of St. Peter's Ch., 20th st.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Chauncey, Rev. Peter S.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R. T., 98 Twelfth st. or Ravenswood.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 37 Market st., cor. of Madison.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev, Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 127 Macdougal st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William. 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 722 Broadway.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev, Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 86th st. near 3rd Avenue.
Hawks, D.D. LL. D., Rev. Francis L., 217 Tenth st.
Henry, D. D., Rev. Caleb S.,
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 137 Madison st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Ezra, Sixth Avenue, corner West 20th st.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 224 3d Avenue.
McVickar, Rev. Henry, 8 College Green.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Waverly-Place.
Millett, Rev. James, 135 Eldridge st.
Morris, LL.D., Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., Theo. Seminary, 20th st.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., 530 Hudson st.
Tyng, D. D., Rev, Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
White, Rev. Ferdinand E., 170 West 22d st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Bourne, Rev. Rowland H., 287 Pearl st.
Bourns, Rev. Edward, 30 Clinton st.
Childs, Rev. Wentworth L., 153 Henry, cor. Joralemon st.
Clark, Rev. John W., 256 Pearl st.
Clarke, Rev. James P. F., 91 Power st.
Clements, Rev. Francis C., 1 Sands st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 39 Johnson st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Labagh, Rev. Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Shackelford, Rev. John. W., Myrtle Av., near Clason.
Stearns, Rev. John, Powers st. 2d door from Pacific.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Webbe, Rev. William T., 321 Gold st.

WILLIAMSBURGH.

Fash, Rev. George W., Meserole st. near Union Avenue.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Walker, Rev. Robert J., South 5th, between 11th & 12th-sts

NEW JERSEY.

Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Moore, Rev. Jacob D. L., Hoboken.

Poetry.

(From the Calendar.)

St. Martin's Hall.

JULY 23, 1850.

Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord and thy redeemer; . . . thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.—Isaiah xli. 14, 15.

I.

When, through the land the fiery cross,
Or when the bended bow,
To ancient Britons told of loss,
Or roused them to the blow,
Then grew the meanest spirit brave;
Then waxed the coldest warm:
They gathered, like the gathering wave;
They gathered like the storm!

II.

That bow abides in strength; that Rood
Hath roused the land once more;
Two thousand strong, for truth they stood,
As stood their sires of yore:
But not with swords or spears they came;
They came no mailed band:
Soldiers of Christ, with hearts of flame,
They knelt—they raised the hand.

III.

Now look ye, lords of house and soil!
Now look ye, lords of trade!
Ye that make war with fierce turmoil,
See silent faith displayed!
Look, England, and be wise! This sign
Of hands, and bended knees!
Oh can ye not the end divine
That comes with signs like these?

IV.

And you, ye Solomons of law!
Truth's kin would ye discern?
While sacred truth ye hang and draw,
Whose are the hearts that yearn?
There are, dead truth who freely share,
Content to claim their half:
But these—for living truth make prayer,
Nor heed the scorner's laugh.

V.

Look, Lords and Commons! look and hate,
For ye must fear them too:
Look Russell—Turk and Hebrew's mate!
And look, blaspheming Jew!
Look at these bended knees—these palms
Upraised beneath your rod;
And smite again! Ye smite the Lamb's
Blood-ransomed Church of God.

VI.

Its strength beneath your scourging grows;
Oh spare it your good will!
Ye Pharaohs—give these bondsmen blows!
Screw fast their shackles still!
Tax them their tale of brick, tenfold;
Bid them—go seek their straw;
Leech them of life, of lands, of gold,
And lade with godless law!

VII.

Faint not, poor Church: pray silently,
Pray on, and lift the hand!
God for His Ark can cleave the sea,
And make the deep dry land.
God for His foes can raise a wave,
Red as the Memphian main!
Yea, what an ocean for a grave!
What plagues of fiery rain!

VIII.

But thou, dear England—God forbid
Thou shouldst an Egypt be;
That e'er, to France what vengeance did,
The Lord should do to thee!
Read o'er thy past; the Church hath made
Thy throne, thy senate strong;
Why should Jehovah whet his blade,
To right his Church's wrong!

IX.

Church of the Lord, thy latter day
Begins with lowly things;
Cast thou, of man, the staff away,
Nor put thy trust in kings!
Worm Jacob! Jesus is thy Rock,
And in thine hand His might:
Thresh thou the mountains, shock on shock,
And with His Spirit, smite!

Hartford, August 24, 1850. A. C. C.

Selected Matter.

From the Spirit of Missions.

Foreign Missions.

The Bishop of New Jersey, as Chairman of the Committee to whom was referred the Annual Report of the Foreign Committee, presented the following report:

The Committee, to whom was referred the Report of the Foreign Committee, with the accompanying documents, have given attention to the subject entrusted to them; and thankfully express their sense of the Divine goodness manifested in the results which they set forth.

The Foreign Missions of this Church, through God's blessing on the labors of the Board, and its Committee, have attained a position of stability, and, it is believed, of perpetuity. They are no longer thought of as experimental in their character, or of doubtful issue; but are steadily regarded as a sacred portion of the Church's trust, for Christ, and of the baptismal responsibilities of all who bear His name. How can it be otherwise, when the commission, to baptise any, is the commission to make disciples of all the nations? How can it be otherwise, when the Gospel, from which any can receive the hope of salvation, is to be preached to every creature? That these essential truths of Christianity are growing, in reception and conviction, is seen, as, in other ways, so, especially, in the encouraging report, that the Missionary receipts of the year, amounting to nearly seventy thousand dollars, have been the spontaneous offering of the Church, laid freely on the altar, where the Atoning Sacrifice, through which alone, Salvation comes, is solemnly commemorated.

The Committee commend to the continued confidence of the Church, the oldest offspring of its missionary love—the school at Athens. The fruits, which have been ripened here, abundantly attest the zeal, ability, and fidelity of the excellent head of that mission. Of course, the influence of such an enterprise must be indirect; and, consequently, gradual and slow. It is to try the Church, in patience of faith—a trial which has, above every other, the assurance of reward. A second generation is now in the enjoyment of the blessings of this institution. The mothers of Greece rise up and call us, blessed.

The report of the Missionaries in Africa, are of a most encouraging character. Progress is clearly made in that darkest and most hopeless stronghold of the heathen world. And this does not at all express the value of the Mission. It is the honest tribute of a penitential sorrow for the wrongs which Africa has suffered at the hands of white men. It is our just contribution to the great and gracious work of African colonization; and it is calculated to react, most powerfully and most beneficially, on the interests and relations of the colored race at home. The African Mission has a clear claim on our patriotism as Americans, as it has upon our piety as Churchmen. The Committee earnestly hope that the voice of the Church, through the next General Convention, will effectually call to the head of this Mission, a successor of the Apostles; that so the work of the Lord, in that important region, may be done in full accordance with His will.

The excellent Bishop in China is pursuing his Apostolical work with Apostolic zeal and perseverance. In sickness, in sorrow, almost in solitude, he still rejoices for the consolation; and calls us, with undaunted and undoubting zeal, to come "to the help of the Lord against the mighty." The consecration of the church at Shanghai, is an illustrious trophy of the cross. While the Committee deeply sympathize with the Bishop in the loss of his faithful fellow-helper, at the moment when his usefulness was fullest of promise and of hope, they would affectionately remind him that, of old, the blood of the martyrs was the seed of the Church. A voice will come, they trust, from Spalding's watery grave, to reach the hearts of the young soldiers of the cross, and multiply sevenfold the blessed band of Missionaries in China.

In the matter of the Missionary Bishop at Constantinople, the Committee are of the opinion that the decision of the Board, at its last session, to take no action in regard to his tendered resignation, was wise and just. It must be referred to the General Convention, which was the source of his appointment. They suppose the action of the Foreign Committee to go no further than the temporary suspension of the Missionary work in that quarter; it being the opinion of this Committee that the station there continues still to be a station of the Board, and must, unless the Board formally disband it. They would further suggest the serious doubt, whether in the case of a station to which the General Convention has appointed a Missionary Bishop, its withdrawal can be effected without the concurrent action of both bodies. In relation to the continuance of of the salary of the Missionary Bishop from 1st July to the close of the approaching session of the General Convention, when final action in his case will, doubtless, be accomplished, the Committee do not express any opinion, but refer it simply to the judgment of the Board. Of the Mission itself, the Committee entertain the fullest and strongest conviction, that it is second to none in its importance to the best interests of the Gospel and of man. Of the Missionary Bishop, they have no doubt that he has acted with all good fidelity in the exercise of his best discretion; and they confidently believe that his return to the field of his labors, under such arrangement as this Board or the Committee shall make with him, will be attended with the happiest results

The Committee respectfully propose the following resolutions:

I That the Foreign Missions of the Church encourage the hopes of its members, and call for their increased interest and support.

II. That the continued influence of the parochial clergy in extending among their people Missionary information, and in encouraging in them the Missionary spirit, is affectionately desired.

G. W. Doane,
J. J. Robertson,
M. H. Henderson,
Edward A. Newton,
Samuel H. Huntington.

The resolutions connected with the Report, were adopted.

The Bishop of New Jersey, as Chairman of the Committee, appointed at the last Annual Meeting of the Board, to consider and report whether any, and if any, what alterations ought to be made in the organization of the Board, or of the Committees, so as to secure greater economy and efficiency, presented the following report:

The Committee appointed to consider and report whether any, and if any, what alterations ought to be made in the organization of the Board of Missions, or of the Committees, so as to secure greater economy and efficiency, having fully and carefully considered the important subject referred to them, respectfully Report:

That, in their judgment, no material change in the organization of the Board is called for. It was adopted, it will be remembered, at a propitious season. It was the subject of most careful deliberation. It enjoyed the cordial approval of Bishop White, Bishop Griswold, Dr. Milnor, and others—now with God. It was heartily received and adopted by the whole Church, and it speedily accomplished, in both departments of its trust, great and most beneficial results. In England, and elsewhere, it has been regarded as eminently judicious and practical; and its operations, both at home and abroad, have received undoubted and substantial tokens of the favor and blessing of Almighty God. It has now the maturity and consolidation of fifteen years, and is well calculated, the Committee believe, so far as its principles and leading features are concerned, for continuance and perpetuity. If it has failed to secure the universal confidence, or to accomplish all that has been expected of it, the Committee are of opinion, that the defect has been rather in the spirit of the cause, than in the organization of the Board. What is called for, they believe, is not a change in the Missionary constitution, but an increase of the Missionary spirit. Let us renew, with fervent zeal, the prayer of the Apostles, "Lord, increase our faith;" let us, with one consent beseech Almighty God, to send His Holy Ghost, and "pour into our hearts the most excellent gift of charity;" and the present organization will be found, as it was at first, entirely suited to the case; and neither the means nor the men will be wanted, to the full discharge of the high and holy trusts, which Christ committed to His Church, to "preach the Gospel to every creature," and to "make disciples of all" the "nations."

But, while the Committee concur in the opinion, that no material change is called for in the Missionary organization, or would be likely to promote the work of Missions, they are as well agreed in that belief, that measures might be adopted, under the present well tried system, "to secure greater economy and efficiency."

They are of opinion, that, as a matter of economy, but one Secretary should be appointed, whose duty it should be, to act with both Committees, and to exercise a general supervision of the whole Missionary work, in both departments. They believe, that, in this way, unity and efficiency, as well as economy, would be promoted. And they are prepared to propose the change thus suggested, for the adoption of the Board. It will be understood, that necessary assistance of clerks, and others, should always be afforded, with strict reference, in every case, to the best economy, and the greatest efficiency of service.

As a further means of extension and energy in the work, the Committee desire very respectfully to commend to their brethren in Christ, the diocesan and parochial organization, as at once a simple, economical and effectual agency in carrying it into effect. It is the foundation principle of the system, that the members of the Church, as such, are all responsible for the Missions of the Church. How can they discharge their sacred trust more effectually, than through the relations of the spiritual household into which God has called them from the world.

Finally, as a most important instrument for increasing the efficiency of the Board, the Committee recommend, that measures be taken to increase the interest, and to extend the circulation of the periodical of the Board, entitled, "The Spirit of Missions." The Missionary spirit must be instructed, must be animated, must be encouraged. The flame of love in the heart must be fostered, and fed, and fanned. A Missionary paper well conducted and well sustained, has always been found a most powerful auxiliary to this result. The Committee are of opinion, that with proper exertions, such will now be the case.

In conclusion, as at the beginning of their Report, the Committee will be pardoned, in suggesting, that the wisest and best organization must be ineffectual, unless it be animated and enforced, by the life of faith and love. It was not until God had "breathed into his nostrils the breath of life," "that man became a living soul." Without "the spirit of Christ," the Missionary organization can have neither power with men, nor acceptation with God. "The spirit of Christ," it need hardly be added, is the spirit of peace, the spirit of love, the spirit of self-denial, the spirit of self-sacrifice. "Herein is love, not that we loved God but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Finally, the Committee respectfully offer the following resolutions, for adoption by the Board:

Resolved, That the work of Missions, under the present organization, be earnestly and affectionately commended to the members of the Church, as their bounden duty, and as well entitled to their fullest confidence, their most liberal support, and their continued fervent prayers.

Resolved, That it be recommended to the Board to appoint one Presbyter of the Church, to be the Secretary and General Agent of the Domestic and of the Foreign Committee.

Resolved, That the chief reliance for sustaining the Missionary work of the Church, will be found in the efficient application of the diocesan and parochial relations and influences.

Resolved, That it be referred to the two Committees, to consider what means may be taken to give the paper called "The Spirit of Missions," a higher interest, and wider circulation, and report the same at the Triennial Meeting.

G. W. Doane,
J. P. K. Henshaw,
Alonzo Potter,
Wm. Cooper Mead,
Francis L. Hawks,
M. Gardiner,
Edward A. Newton,
Samuel H. Huntington.

The resolutions connected with the Report, were adopted.

Oratorian Hymns.

From the "Theologian and Ecclesiastic," in the True Catholic.

The Prayer Book of the Oratory of S. Philip Neri, King William Street, pp. 82.
Hymn Book of the Oratory. pp. 86.
Devotions to the Infant Jesus, as practised in the Oratory. pp. 24.
The Passion of Jesus and the Woes of Mary.—The Lent Book of the Oratory. pp. 20.

These are very remarkable books; and we look on it as providential that they should have been brought out at this time. With all the troubles, external and internal, which beset our Church, these publications must, we think, have the effect of making those who are disposed to turn their eyes to Rome, pause in their resolution.

Oratorianism is a feature of the Anglo-Roman Church, the results of which it seems utterly impossible to predict. It differs, not only from the primitive and mediæval Church—that every body knows—but from the modern Roman Church—the Church of Trent, of Pius V., of Benedict XIV. It seems to be destined to give a new development to the system of Liguori, and to expand the worship of St. Mary into something which the world has never yet seen. For, be it remarked, we are not commenting on particular expressions, on individual prayers, on sentences picked here and there; we are referring to the general tone and teaching of the Oratorian Religion. The centre of this, in the new system, is S. Mary. The strongest phrases of such Saints as Bernard and Bonaventura, expressions used by them to the ever blessed Mother of God in an ecstatic rapture of devotion, are here brought forward and exaggerated, for what? For the everyday devotions of ordinary men—and of converts. Words which S. Bernard would not have dared to utter, are almost forced into the mouths of those who must be fed with milk, and not with strong meat.

Connected with this is the worship of S. Joseph. He is now made to occupy a place in the mind and prayers of the Church which was utterly unknown to the middle ages. He has now his Seven Sorrows, and his Seven Joys, by which his assistance is invoked; nay, in one of these books S. Mary is absolutely made our *mediatrix* with him.

"O give me thy burden to bear for a while!
Let me kiss His warm lips, and adore His sweet smile:
With her babe in her arms, surely Mary will be,
Sweet Spouse of our Lady! my pleader with thee!"

This certainly exceeds the wayside Cross which Mr. Webb observed in the Tyrol, with the inscription, *Venite ad Joseph.* And the hymn we have just quoted ends,

"God chose thee for Jesus and Mary—wilt thou
Forgive a poor exile for choosing thee now?
There is no Saint in Heaven I worship like thee,
Sweet Spouse of our Lady! O deign to love me."

Now all these devotions, absolutely unheard of till within the last half century—how are they now brought forward? It is not as if they had come down to England by old hereditary tradition: it is not as if they were to be offered to children or peasants: it is not even as though they were intended for the enthusiasm of Italians or Portuguese. No, they are thrust forward on cool, reasoning, unimpressible England; they are held up as the means of saving the heathenish thousands of London, men sharp enough to see the littleness, the puerility, the affectation, the inanity of such devotions. What shall we say to these things? Is such a course of proceeding anything less than giving great occasion to the enemies of the Lord to blaspheme? What will the English mind, so proverbially downright and straitforward, think of such novelties in such doggrel? What of such absolutely sensuous devotions?—For example, the Oratorians thus address our Lord:

"Dear Little One, how sweet Thou art!
Thine eyes, how bright they shine!
So bright, they almost seem to speak
When Mary's look meets Thine!"

Or again:

"Jesus, dear babe, those tiny hands,
That play with Mary's hair,
The weight of all the mighty world
This very moment bear."

While thou art clasping Mary's neck
In timid, tight embrace,
The boldest seraphs veil themselves
Before Thine infant Face."

And yet again:

When Joseph takes Thee in his arms,
And smooths Thy little cheek,
Thou lookest up into his face,
So helpless, and so meek."

Wonderful indeed, that these Oratorian converts should think that teaching, perhaps allowable for a child of three years old, is to be the discipline and devotion of men! The effect is to us, much the same with that of seeing two priests dressing one of the dolls that represent our lady in the "month of Mary." More wonderful still, that the whole Anglo-Roman communion should allow itself to be led by converts of a few years' or a few months' standing, to trifling so unspeakable! Men who, while they were with us, had absolutely no influence whatever in our counsels, are now dragging the Roman Church, in this land, after them into what if God, of His infinite mercy do not arrest their course, must end in heresy.

Again, that which the latter Roman Church has always felt to be its weak point—indulgences—is dragged forth, exhibited with a boast, trumpeted in penny books, paraded as offensively as may be—an absolute challenge to Protestant irreverence and sceptical blasphemy. For example: "in the Oratory, on Friday evening, they recite the Rosary of the Seven Doulours; which consist of one Pater Noster and twenty-four *Ave Maries*. To this the following indulgencies are attached. 1. Two hundred days for each Pater Noster and Hail Mary, when recited in the churches of the order of the Servants of Mary. 2. Two hundred days for each, when recited on Friday, on all the days of Lent, and in the feast and in the octave of the Seven Doulours, in any place whatsoever. 3. One hundred days for each recital in any place, or at any time, together with seven years and seven quarantains. 4. Plenary, with the usual conditions, for those who have said it daily for a month. 5. One hundred years for each recital. One hundred and fifty years on Mondays, Wednesdays, and Fridays. 7. Plenary once a year to such as recite it four times a week. 8. Two hundred years for those who recite it after confession. 9. For those who frequently recite the Rosary, *and have one about their person*, an indulgence of ten years each time they hear mass, &c. All these indulgencies are applicable to the dead." And this is one of innumerable examples of the same kind.

The Oratorian use of the vernacular language is well known. On this we have again to remark—if such a change be expedient and good now—how can the great Roman controversialists of the sixteenth century be excused for their intense hatred to and bitter attacks against it then? We are not saying which is right—but clearly both cannot be so. And we must say that we never felt more inclined to admire the reverent language of our English Prayer Book, than after such expressions as those of King William Street English. Imagine a prayer, and that too, one to which two hundred days of indulgence are attached, commencing thus: "With that profound respect with which faith inspires me, O my God and Saviour, &c—I adore Thee." The vernacularity, so to speak, of the whole devotions is singular. Thus we read of an Our Father, a Hail Mary, and an Out of the Depths. How thoroughly unlike mediæval England! Every one has read of such epitaphs as:

I pray you alle to saye ffor mee
A Pater Noster and an Ave.

And even the names of our city streets and lanes showed that these expressions were as familiar as household words. But, apparently eager to have no possible connexion with the English Church of the earlier times, the Oratorians have changed all that.

The completely foreign partizan spirit of these devotions is singular—almost as singular as the title of the author of the Life of S. Cuthbert, an Anglo-Roman priest, residing at Durham, we believe,—reverend *Monsignor* Eyre. Not a single reference to an English Saint throughout the volume. No.

"In Philip's name, in Philip's way,
To God and Mary true,
In this our own dear Saxon land
Good work we fain would do.
Dear Father Philip! give to us
Thy maners gay and free:
Thy patient trust, thy plaint of prayer,
Thy deep simplicity."

Besides SS. Peter and Paul, the following Saints occur:—S. Joseph Calasanctius; S. Alloysius Gonzaga; B. Leonard, of Port Maurice; and B. Sebastian Valfre. To which we may add S. Philip's Guardian Angel. "And lastly, I thank thee, O Guardian Angel of S. Philip, in so far as thou didst co-operate to his perfection and holiness—praying thee to recommend me to him."

What do we imagine that the stern old mediævan Saints—the writers of the Vexilla Regis, the Dies Iræ, the Adeste Fideles,—would have said to such strains as these?

"O weary not, but love me still,
For Mary's sake, thy queen:
She never tired of me, though I
Her worst of sons have been.
Then love me, love me, Angel dear!
And I will love thee more:
And help me when my soul is cast
Upon the eternal shore."

or in a hymn for Easter day:

"O I am burning so with love,
I fear lest I should make too free,
Let me be silent and adore
Thy glorified Humanity"

The hymn on the immaculate conception goes beyond the furthest verge to which that doctrine has been pushed.

"To sinners what comfort, to angels what mirth,
That God found one creature unfallen on earth."

Where we no longer find that S. Mary was so conceived for the sake of being the Mother of our Lord, but that being so conceived and no one else being so, she of right attained to that honour. But the doctrine of more than one of these hymns is as curious as their composition. Had a member of the English Church written that (p. 16) on the Resurrection, he forthwith, and with great justice, would have been called a Monophysite.

One of the most shocking, we think, to every right and true feeling is that "to our Blessed Lady, for the souls in Purgatory.

1.

"O turn to Jesus, mother, turn!
And call Him by His tenderest names:
Pray for the Holy Souls that burn,
This hour amid the cleansing flames.

3.

"In pains beyond all earthly pains,
Favourites of Jesus, there they lie,
Letting the fire wash out their stains,
And worshipping God's purity.

4.

"Spouses of Christ they are, for He
Was wedded to them by His blood;
The faithful Cross their trysting tree,
Their marriage bed its hallowed wood.

7.

"Ah me! the love of Jesus yearns
O'er that abyss of sacred pain!
And as He looks, His bosom burns
With Calvary's dear thirst again."

—Will any one venture to say that this is not heresy?

8.

"O Mary let thy Son no more
His lingering spouses thus except:
God's children to their God restore,
And to the Spirit His elect."

To us the last stanza is perfectly fearful.

The devotion of the Sacred Heart of Jesus and of Mary is also put forward. Is it possible that this worship—never publicly professed till 1685—equivocated about a hundred times—the original device of the enthusiastic temperament of a nun, and connected with bodily disease—can really be expected to make its way into England?—A sensual French idea absolutely forced on the cool reasoning English nation? Truly the infatuation of those who thus act is scarcely to be explained by natural causes. Granting the *Fathers* of the Oratory to be the ignorant hot-headed puerile youths that, with one or two exceptions they are, ought we not to have expected more sense in a mere boy?

And this must be remembered: either these devotions of the Sacred Heart, of the patronage of S. Joseph and S. Philip—these doggrel hymns, these vernacular irreverences, are essentials, or not. If they are, the Roman Church was without essentials of a mission till within a century and a half. If they are not, what words—supposing the Roman Church alone to be Catholic—what words can express the awfulness of the woe that must descend on these Oratorians, for hindering to the utmost of their ability the return of the wandering, by the stumbling blocks which they lay in the road, which they exaggerate, which they multiply?

If Rome had not in a great measure lost her once wonderful tact, these men would be put down to-morrow. But what the Jesuits were in 1638, that the Oratorians, without rebuke, are becoming now.

Since these strictures were written Mr. Pugin's "Remarks" in reply to a series of Papers in the "Rambler" on Ecclesiastical Architecture and Decoration, have fallen in our way; and may be conveniently noticed in connexion with what has been said above. The pamphlet is exceedingly amusing and instructive, letting us at once a good deal both into Mr. Pugin's mind, and into the differences that exist in the Roman Catholic Communion here at the present day. The Oratorians, as we all know, have not only taken a new line as regards the devotions of the people, but they oppose also the old Catholic traditions which are embodied in the structures of the mediæval Churches, and are advocating flat ceilings, and Greek pilasters, and square-headed windows.—The disgust of Mr. Pugin may be well imagined. He recounts the bright and glowing hopes of his youth, when under the idea that the "old religion" was to revive the glories of York and Salisbury, he became a convert to it. Certainly he was not captivated by the splendour or the pureness of the ritualism then prevailing. Their chapels he describes as inferior to Wesleyan meeting-houses, as their chanting was "execrable" in comparison with Westminister. But all this he set himself heartily to remedy. Works in masonry, carpentry, wood and stone carving, painted glass, encaustic tiles, incised brasses, metal work from the precious to the more common, embroidery, silk, weaving, and brocades, all had to be simultaneously carried on. And though he complains that his designs have in every single instance been grievously marred by prejudice, caprice, or stinginess; he can certainly point to a great revival of the best principles of sacred art which has been effected in the Roman communion through his influence—concurrently with the revival in our own. Great was the stride taken from the time when he was "compelled for the first altar lamp to employ an old German, who made jelly moulds for pastry-cooks, as the only person who understood beating up copper to the old forms." The principle of Christian art at least he thought recovered or re-established on an immoveable basis, when suddenly the artist is attacked from a quite unlooked for quarter.

The letter which is quite worth reading, concludes with these words of earnest protest. "Let me then implore those who are exciting this insane, I may almost say impious, movement against the restoration of old Catholic solemnity, to consider the mischief that may result from the course they are pursuing. They raise doubts and uncertainties among weak minded persons: they create a spirit of division in the faithful, and to a certain extent they may mar the erection of fitting temples to Almighty God. As to the ultimate and certain failure of their architectural principles,—I do not entertain the shadow of a doubt, but in the meantime it is most harassing and afflicting to be obliged to turn our arms against a body of mutineers, instead of advancing on the common enemy the pagan and infidel principle which requires our united exertions to subdue; and I do trust and hope that in future, they will turn their talents to better account, confining themselves to subjects or questions on which they are fully qualified to write with edification and benefit to the faithful, and leave architectural matters to those who have devoted their whole lives and energies to its study."

Communications.

For the Churchman.

Mr. Editor:—A few weeks since, I saw in "The Church," an article which was copied from the "Church and State Gazette." I was in hopes of seeing it printed in some one of our Church journals, but as it has not been, I take the liberty of copying a portion of it for your paper. It is entitled

A Visit to Father Newman at the Oratory.

"The Oratory where Father Newman lectures, is situated in King William-street, Strand. Its capacity for holding a congregation is very moderate; probably three hundred is the highest number that can be seated within its walls. The ladies are arranged on the right, and the men on the left of the room. In front of the altar a barrier is placed, which separates the "οἱ πολλοι" of the general congregation from the elect supporters of the Oratory; consisting of the fathers thereof and certain friends, who have the privilege of an especial entrance through a side door. The altar is Romanistically common-place—the organ at the opposite end of the room, plain and tolerably large. Among the pictures are one of the Virgin (copied, I believe, from an original at Rome) which hangs over the head of Father Newman's reading desk; and two others, intended to represent St. Philip of Neri, and St. Sebastian.

"So much for a general sketch of the chamber where England's *heretical* Protestantism is to be annihilated, and Anglican Catholics to be lectured out of their ancient creed into the heterodox novelties of Romish superstition. As to the number of English clergy who have attended these lectures, it has decreased signally since the first night; this day (Thursday, June 7th), certainly not more than six or eight English clergymen were present, with Mr. Thackeray, the author of 'Vanity Fair,' and Mr. Doyle, the eminent caricaturist in 'Punch.' Among the Fathers of the Oratory, sat next to the Altar, Mr. Faber, Bishop Wiseman, &c., &c. The entrance of another, too, just before Mr. Newman came, caused some sensation—I allude to Mr. Henry Wilberforce, who came in through the *side door* by which the priests, lecturers, and friends are privileged to enter the Oratory.

"Those who have seen the portrait of Mr. Newman do not require to have any written description of his features and personal appearance. in general, the aspect of the outer man seems very like an embodied illustration of a Romanizing article in the British Critic some ten years ago. His face is thoughtful, cold, acute, somewhat rigid, and almost repulsive in its nasal expression; but touched now and then with lights and shades of religious meaning which redeem it from what would be by no means an attractive countenance. Mr. Newman reads his lecture: his delivery is simple, earnest, untheatrical, and devoid of impassioned gesture or exciting declamation. His voice, too, is not only agreeable, but at times artistically intoned with a touching pathos and spiritual melancholy, such as emotional women delight to hear. Doubtless, a great deal of this is artificially *put on* by Mr. Newman; but the assumption is beginning to be incorporated with the real man, and will soon become a vital part of his oratorical representations.

"The lecture for the evening was designed to grapple with the popular objections raised by Anglicans against the system of Romanism on account of the striking want of civilization in Ro-

mish countries. In spirit, the objecting statement was—the doctrinal system of Rome *must* be bad, *because* the social state of the people is debased wherever that system is nationalized and prevails; while, on the other hand, wherever the tenets of Protestantism are received, all the blessings, comforts, privileges, and advantages of social and civil elevation, are abundantly realized. But how, after being thus allowed to state and answer the supposed objection of his Protestant opponents, did Mr. N. arrange his argument?—Why, really, with every wish not to misrepresent, by satire, injustice, or depreciation, the lecture of a gifted though misguided man, the writer of this must be allowed to say that any thing more shallow, sophistical, and illogical, he never remembers to have heard. Instead of at once looking the charge in the face, all Mr. N. did was to state that the ends pursued by the Church, and the objects aimed at by the world, were utterly distinct and irreconcileable in many respects and relations. . . . . . We will do this distinguished sectarian the justice of saying that he gave a beautiful, lofty, and most impressive sketch of the transcendant dignity of the Church, when compared with the world. But what has this to do with the real question?—how far, or not, the doctrine of the English Church, or those of the Roman apostacy, are most calculated, *as such*, to promote the temporal welfare of mankind, in connection and coincidence with their spiritual good? This, undoubtedly, was the true question to be discussed; and *that* Mr. N. did not meet at all. . . . . He tacitly identified the unbelieving and sensual world with our Church in the first place; in the second, imagined a Church in all the intense spirituality of its religious idealism and abstract perfection, which again he took for granted could be *none other than that of Rome!*

"Reduced to syllogistic brevity, the whole pith and point of the lecture we heard, in answer to *one* of the popular objections to Romanism, appear to stand thus—The objects of the world are one thing: the ends of the Church are another: the first of these relate to earth and sense,—to space and time—unto the flesh, the sense and pride of life; the second belong to the spiritual, the invisible, the divine, and the eternal. Now much that Protestant England cultivates and values seem in co-ordinate association with some of these objects which the present evil world esteems; and what then? Why THEREFORE, members of the Anglican Communion ought to apostatize from the Church of their forefathers, and join themselves to the Church of Rome, because what she takes from civilization in outward form, she gives to man's Christianity in his inward life!!! This, we repeat, was the gist of Mr. Newman's argument, and anything more illogical, absurd, and one-sided has seldom been paraded before the common reason and conscience of Christian people."

The writer goes on to confute Mr Newman at some length, after which, he says:—

"This brings me to another and still more revolting feature in these anti-Church of England lectures—I allude to the unmitigated Antinomianism of their presiding spirit. It would be a source of exceeding regret to the present writer should he unconsciously exaggerate Mr. Newman's doctrine upon this subject; but his full conviction before the Searcher of Hearts is this: that never has there been ranted forth, in any conventicle here or abroad, more rabid and ruthless Antinomianism than Father N. ennunciated in the Oratory, on Thursday, the 7th of June last. The writer may safely appeal to all truthful witnesses then present, whether or no this accusation is not justified. Not only did Father N. picture "a *filthy old woman, careless of truth,' and as far as human* judgment could decide, utterly degraded as a member of society; and then at once exalt her into hypothetical saintship by virtue of 'contrition before a priest,' in contrast with other women of faultless reputation and fair conduct. *This* would be injurious in its tendency and tone; but the lecture transcended all this. In order to vindicate the Church's apathy towards the mere outwardness of social conduct, he told us (totidem verbis), although a man 'had lived in continuous adultery, committed murder,' and, as it were, wallowed in all conceivable impurity and crime, but by *one faint movement of his will* toward God, in confession, and before the priest, by virtue of absolution, that man was as moral, 'clean,' and spiritually white before Heaven's throne as if he had never sinned or fallen—nay, more, the Antinomian enthusiasm of the lecturer did not stop here: he concluded in a climax of moral analysis, which seemed to say, a priest-absolved murderer and adulterer is a much nobler specimen of man than those whose life had been unstained by crime, apart from the justifying machinery of a Romish Confessional.

"But perhaps the reader may anticipate Father N. was at least content with such a rhetorical apology for crime and criminals. By no means!—he actually took his audience, in pictorial idea, to a public execution-scene; described in glowing pathos the *intense eagerness* of an Italian crowd to hear whether or no the criminal had repented and confessed; and, when the attendant priest at last announced the sudden *conversion* of the criminal in his cell, just before being brought forth for execution, he informed us—such is the *piety* of a Romish crowd, as contrasted with an English mob—a shout of spiritual triumph was heard to ascend from the assembled multitude.—Had this, too, been all, something might be said, perchance, to mitigate the Antinomian effect of the entire narrative; but (as before) Mr. N. was determined to canonize the criminal at once, and so, he dared to tell the audience that, as with *baptized infants*, so with *executed criminals*, it was almost a subject of spiritual gratitude to think '*they were taken from the evil to come*'!!

"I protest, before Heaven, such lectures as these are not simply heretical in doctrine, but positive violations of common morals, as to their tone and influence. Any ill-taught man, there present, whose passions were untamed and whose will uncrucified on his divine Master's Cross, might have been tempted, by such teaching, not only to think lightly of murder, but upon the whole, to believe that it was better to do a little in the murderous line, and be absolved by your priest, than to be a good moral character, and not confess to your priest at all! Strange, is it not, thus to find Ultra-montane popery and extreme forms of modern Dissenterism thus meeting in an Antinomian unity of embrace? Mr. N. seemed amazingly to enjoy this part of his lecture. He was almost maternal in his accents of pity and pathos for the '*old woman*,' the unfortunate 'adulterer' and the romantic 'murderer;' but how far, or not, he was mindful of Him, who says, no *murderer* hath eternal life abiding in him, and that without holiness no man shall see the Lord, must be left to the sacred inquiry of his own conscience to determine.

"But the distinguished lecturer was not only tender at times, but he condescended to be witty, Punch-like, playful. For instance, he smartly put the question—is the State blamed for not producing *saints*? Then why condemn the Church for not manufacturing steam engines and advocating railways?

"Another point the present writer may be allowed to mention; and that is, the unseemly mirth, which the oratorical eccentricities and oddities of the lecturer's illustrations occasionally excite on the part of his auditory. Surely the question whether we are to renounce the Holy Church of our baptism, and become apostates to our ancient and catholic faith is one which can not be handled with too much reverence, awe and seriousness. . . . . and yet on one occasion, the fathers of the Oratory were heard to titter; the Romish ladies to giggle; while a scarcely suppressed laughter arose from the *heretical* Protestants there assembled before Father Newman. It is to be hoped that, at least, such approximations to irreverence and ribaldry will in future be avoided by the lecturing father.

"And now the question naturally arises, how far or not this attempt, on the part of Mr. N., to seduce members and ministers of our own catholic Church into fellowship with his own *apostate sect* in this country will succeed? It is not for me to dogmatize on such a theme; still, I may be permitted, perhaps, without any arrogant intrusion of individual opinion, to state my conviction that, as a whole, Mr. Newman's lectures will be a *complete failure*. If they are all parallel in style, spirit, and reasoning, with such as those here commented on, it is impossible to conceive how any Churchman decently read in the history of our Church, or morally capable of adjusting the rival claims between Catholic truth and Romish error, can for one moment, be deluded by such shallow argument and illogical statements as Father N. is now putting forth. If this *be all* an accomplished heretic has to say, in order to tempt English clergy to violate their ordination vows and turn recreants to the pure and primitive British faith, he may rely on this prophecy—'*actum est*.'

He has utterly failed in his mission-work of ecclesiastical seduction and guile. In saying this, I am not forgetful that, certain ministers and members of our Apostolical Church, sorely fretting under her State bondage, and sadly disgusted with her dismal want of convocation powers and synodical action, may be tempted to waver, and morbidly sympathise to a *certain extent* with some of Mr. Newman's abstract statements and plausible one-sided views; but until positive apostacy takes place, I cannot and will not, believe lectures like Father Newman's can produce any wide and lasting effect upon the ancient communion he labours to weaken and destroy.

"And now let me conclude this somewhat too protracted epistle. I trust, throughout the hasty comment I have felt it my solemn duty to make, nothing bitter, petulant, or rancorous has been exhibited towards the lecturer or his Romanistic compeers and supporters. Indeed, what truly Catholic Churchman who has felt the mysterious thrill of the Redeemer's cross, and been inwardly taught by the Holy Ghost the '*truth as it is in Jesus*,' but will mourn over the disastrous perversion of intellect and conscience as the unhappy Mr. N. now exhibits? Let us earnestly pray for him! While he is endeavoring to seduce us from our once loving and faithful mother, let us take sublime revenge, by an earnest and God-realizing prayer before the Mercy Seat, that it may please the Divine Giver of all spiritual good to turn his alienated heart back to the Church he betrayed, the creed he deserted, and the Catholic truth he lives to deny, and by lectures to corrupt."

"ONE OF THE METROPOLITAN CLERGY."
London, June 8, 1850.

For the Churchman.

The Church Review's two notices of "Steps to the Altar:—

In the April No. of the Church Review the "Steps to the Altar" is noticed as "a valuable little manual." In the *following* No. (July) that notice is spoken of as "inconsiderate," and the writer of the paragraph "feels obliged to say that the book contains, along with much that is truly excellent, *sentiments which are highly objectionable*"—(p. 316.)

Will the Rev. Editors of the Church Review, or the writer of the above notice, *specify distinctly*, what portion of the "Steps to the Altar" is considered so very objectionable,—using your columns, Mr. Churchman, where many who have observed this notice would soonest see his explanation, or the next number of the Revie w. R

For the Churchman.

In the biography of the Rev. William Jones, of Nayland, one of the best of England's clergy of the last century, his biographer, William Stevens, a layman of kindred principles and spirit, after mentioning that Mr. Jones was, at one time, the only Sunday School Teacher in his Parish, subjoins a caution against a tendency which Sunday Schools may have to mingle with the good they undoubtedly do, no small share of evil to the Church. This he rightly represents as a consequence of their being allowed to lose their distinctive character as religious institutions, and as Church institutions.

It is only as religious institutions, that Sunday Schools can be properly conducted on the Lord's Day. The preliminary instructions in the alphabet, spelling, and reading, although, of course, as useful for secular purposes as those given in other schools, should nevertheless be *there* regarded with an especial eye to the pupil's *spiritual* improvement, and all the exercises in reading and memory should be such as may be directly profitable in a religious point of view. And as God has constituted His Church the conservator of His religion, and His agent for making it known, and enforcing its claims among men, and committed to it the ministry, sacraments, and ordinances, through which it is His good pleasure to appoint that men shall have imparted to them those gifts and influences of Divine Grace, whereby alone that religion can be truly received and truly followed; it results that Sunday Schools are then only right when they are a part of the Church's own operations, under the guidance and control of her pastors, looking to her principles for rules touching both matter and manner of instruction, and knowing of no authority but her's in whatever relates to either, or to responsibility for the right conduct of their affairs.

Sunday scholars are the pastor's catechumens, and he, as the chief catechist of his parish, their chief teacher. Their other teachers are lay-catechists—an obviously useful office of very early, if not primitive, existence in the Church—the only right tenure of whose station is his appointment as his aids in giving the instruction which he approves. Whatever *system of operation or discipline* may be adopted, must be by his appointment, or with his sanction; and the same appointment or sanction must govern in the selection of all books used; whether for instruction, for reading in school, or for library-circulation.

Strict attention to these principles will prevent serious evils not unfrequently arising from three causes: First, the having of mere *secular* Sunday Schools, got up and conducted like other schools, on individual responsibility, a circumstance calculated to interfere with a proper view of the sanctity of the Lord's day, and thus strike one of the most fatal blows at the root of all religion; Secondly, the introducing into the Church of a system of religious instruction and discipline, independent of her authority, and in interference with the proper duty and prerogative of her pastors, which has often been the source of serious confusion and trouble; and Thirdly, a commingling of the Church with extraneous communions, a thing fraught, in all past history, with warning of injury to her, and to the gospel which she has in charge.

Sunday Schools have been greatly blessed to the Church, and to the spiritual welfare of large numbers of individuals. Instances are by no means rare of great piety and usefulness both clerical and lay, having, by God's blessing, been the result of religious care first taken, religious attention first given, and religious impressions first made, in the Sunday School. And such blessing has been by no means confined to the scholars themselves. A striking example in very humble life, passing under the writer's immediate personal observation many years ago, may suggest to the serious reader a very natural expansion of reflection, or recollections similar in kind, though in very different fields, going to show the value of Sunday Schools as means of the grace and mercy of the Gospel. The writer was called, in the course of pastoral duty, to visit the sick-bed of a poor woman till then a stranger to him. Although of very limited knowledge in religion or otherwise, she was evidently of earnest mind, and very piously disposed. In the course of conver, sation, she gave the following account of herself:—She had had, in youth, no advantages of education, religious or other, and had never been in the habit of attending public worship. She had never been in a Church, and had rarely been at religious meetings except on a few particular occasions in the houses of her friends; and these had produced no serious effects. She had consequently lived an irreligious and godless life. Such was her condition when her children were sought out through the pious care of the teachers of the Sunday School of St. John's Chapel in this city, and taken to their school. The scene there was new to them, and happily interested them. What they saw and heard, in school and at Church, were subjects of remark to their mother, and among themselves in her hearing. As they were taught the alphabet and spelling and reading, they taught her.—They communicated to her also what they remembered of the pious instruction and counsels given them; and frequently begged her to go and see and hear for herself what they saw and heard at Church. Here, however, her hardened and insensible heart, heavily laden with the consequences of irreligious habits, of unbelief, and of wordly indulgence, long rebelled. At last, without the knowledge of her children, she determined, on one Sunday morning, that she would go into the Church—St. John's Chapel. She entered a little before the time of service, and took a seat in the pew nearest to the door. The magnitude and beauty of the edifice greatly affected her; and this was increased to an intense degree, when the organ, which she had not seen, began pouring forth its sounds over her head, and the surpliced clergyman entered the desk. She spoke of his *white dress* as having had much to do with the effect of the whole. She was, for the first time in her life, *deeply impressed* with what ideas of *heaven* she had chanced to imbibe. As might be expected, *that* service produced no very *special* effect. Its effect was general, but overpowering, and happily of lasting influence. She desired to know more of the religion whose external beauty of holiness had so deeply impressed her. In the spirit and practice of prayer for the divine blessing, she used the means within her reach; adopted the Gospel as her rule of life; and in a short time died a happy Christian death.

Such a case is full of matter of important religious reflection—reflection embracing every grade and department of society, and the blessings of sound religious instruction and education, howsoever imparted—reflection bringing to mind man's best interests here, individual, domestic, social, and civil; his everlasting well being; the holy interests of the Gospel and the Church; and the honor and glory of our God and Savior.

The case suggests a remark on one important benefit of Sunday Schools, especially in populous cities. In all these there are (to say nothing of more grossly wicked and abandoned parents,) large numbers who are utterly reckless and unconcerned in spiritual things, and allow their children to grow up as reckless and unconcerned as themselves. The inducing of the latter to attend Sunday School, and thus establishing a connection between them and the Church and its pastors, is often the only way wherein the households to which they belong can be reached. And the way thus opened has often been largely blessed

This remark applies not only to families in the humbler walks of life. Experience has often found the same thing true in others. It was doubtless for the former—for those who have not the advantage of daily schools, and whose circumstances are such as to allow of but little opportunity of preventing the children's Sunday leisure from being rather an evil than a blessing—that Sunday Schools were originally designed. Experience, however, has taught their value for others also, as a remedy for domestic privations not so excusable, as a welcome aid to parental solicitude and care, and as greatly facilitating the pastor's catechetical labors, and adding to their efficiency and reward. B. T. O.

For the Churchman.

An Examination of the Charge of Bishop Smith of Kentucky.

No. 1. INDUCTIVE THEOLOGY.

Rev. Mr. Editor,—I believe it is not your practice to review Episcopal charges, and perhaps you are right in your resolve in general cases. There are many points of ceremony and practice in which anhonest difference of opinion is allowable, where, however, the voice of the Bishop ought to have great weight in giudance and direction. In like manner, in points of doctrine it is the duty of the Bishop to instruct those committed to his charge in the "whole counsel of God," and while all are, or should be agreed on the great articles of the Creeds, as always held and taught in the Church of Christ, there are many matters of opinion not there decided, which may, very properly, be handled for edification and profit. The voice of the Bishop is not imperative in such matters, yet ought to be listened to with great respect, and not to be impugned or criticised. Where this is done, there is an end to all order and discipline.

This forbearance, however, must not extend to Articles of Faith—those great doctrines which the Church Catholic has always confessed and maintained. When these are denied or assailed, every member of the Church has a right to lift up his voice, and stand forth in defence of the truth. It was thus that *Nestorius*, though Patriarch of Constantinople, was opposed for teaching deadly heresy and finally vanquished and degraded. So too, faithful men were found in the Diocese of *Paul of Samosata*, to bear witness to his denial of the doctrine of the Trinity, and, in the end, he was deposed from his Episcopal office. It is allowable then, for me, to speak out and spare not, when the present day shows us men in high places, who teach otherwise concerning the Sacraments than the Church hath taught, and their ordination vows oblige them to teach. They cannot then plead the dignity of their sacred office, nor the necessity of silence as required by good order and due discipline. The considerations involved are too weighty to be influenced by empty courtesy or other conventional usages of the Church or the State.

With scanty apologies, then I address myself to my task with melancholy feelings, and I doubt not they will be shared in by the readers of your paper before I have concluded.

The title of this charge is "*The Blessedness of the Sacraments and their Immediate efficacy*."

The Bishop commences by laying down the principle that "The analogy between the truths of nature and the truths of revelation is very strict.—They have the same God for their author. *Exactly alike* are they the exponents of His character and His purposes." What is meant by this last clause, I do not know. The writer does not surely mean that the same truths are declared by nature as by revelation, or that the purposes of God towards the human race are disclosed with the same precision by the former as by the latter. Can he deduce from the works of nature the Doctrine of the Trinity or the Atonement, the Resurrection from the dead, or the Eternal Judgment? If not, they are not "*exactly* alike" the "exponents of His character and purposes."

He then proceeds (p. 3)—"At this time of day, it were a poor and stale truism to say that, in nature, all the approaches to demonstration are by the modest paths of *induction*. In this department any one who would produce authority, antiquity, or the opinion of the great and good as adequate demonstration of the truth, would be regarded as beside himself. The facts—the facts—all we want are the facts."

As the word *Induction* is often used in different senses, I shall here quote from *Whateley's Logic* in illustration of its meaning. It "is sometimes employed to designate the process of *investigation* and of collecting facts, sometimes the *deducing* of an inference *from* those facts. The former of these processes (viz: that of observation and experiment) is undoubtedly distinct from that which takes place in the syllogism; but then it is not a process of *argument*; the latter again is an argumentative process, but, then it is like all other arguments, capable of being syllogistically expressed."—(p. 208, N. Y. ed. 1836) Again, "*Induction* means properly, not the deducing of the conclusion, but the *bringing* in one by one, of instances bearing on the point in question, till a sufficient number has been collected."—(n. p. 209) The necessity of *Induction* in natural science is obvious enough. We have to deduce general laws from particular facts. Of course, then, facts have to be observed, experimented upon, analyzed, compared, before it can be seen wherein they agree, and wherein they differ. It was thus that Newton demonstrated the principle of gravitation,—thus that Copernicus showed the truth of his theory of the Solar System, and thus that other truths in physics have been evolved. So far the principle is universally allowed to be just, but it is not needed to prove that the Sun shines, or that the individual exists. Among the German metaphysicians, some have been so bewildered by experiments and observations on themselves, that they have not been able to collect facts sufficient to prove their own existence—the *Ich*—and consequently every thing else appears foggy and inconclusive. I apprehend, moreover, that even in natural science, the works of Newton, Laplace, Davy, Bowditch, and others, are of some *little* authority, and that the individual who shall endeavor to sweep them all away, and give us solely his own *inductions* and his own facts in their place, would be looked upon as "beside himself." The hints and suggestions of the learned and great in scientific matters are often found of the greatest benefit to their followers, and have led to great discoveries. It is not merely facts men want, but the ability to use them aright. All have not this faculty whether in physics or theology.

Let us now see the application of our author's principle:—

"(p. 3—4) "Worlds are the materials of induction in Astronomy; flowers and plants in Botany; and *texts* of *Scripture* in Theology. The facts and the words in Revelation are the *only materials* of an *Inductive Theology*. This is the glorious and triumphant sense of the axiom of Chillingworth.—'The Bible, the Bible alone is the religion of the Protestants.' This once admitted, the place becomes fixed which opinion or theory is permitted to occupy—the legitimate office which it belongs to them to perform. There is no occasion to speak of it here, only in two connections:—What shall be done with the well ascertained facts of an induction as yet incomplete and insufficient? is it permissible to hold and promulgate the theory to which they seem to point? and are we to teach as known, or only to suggest as possible the *motive* and *design* of the Divine Mind in such and such an arrangement of facts? Of one of these we have in nature, an example in the question, whether light, heat, electricity, galvanism and magnetism are different elements, or different manifestations of the same element? And, in the Scriptures, wheher the text 1. John v. 7, relative to the Three which bear record in Heaven, be the strongest proof-text in favour of the doctrine of the Trinity, or no proof-text at all?

"Of the other, in the question, suppose the moon to be of naked rock, unblessed either with air or water, whether it it has inhabitants curiously fitted to the strange conditions of life in such a world, or whether it was made solely for the use of man, and to show forth the Creator's power and glory?

"*In religion, the question most nearly parallel to this, perhaps, is,* What are the designs and uses of the Holy Sacraments? *There are not clear and undisputed texts* enough to establish *a* DOCTRINE *of Baptism, inductively*; are there enough to furnish the materials of a probable THEORY? If so, what is that theory which is best reconcileable with all the facts in the case?"

The object of revelation is to teach us the will of God. The object of the New Testament is to teach us the purposes and will of God in reference to the reconciliation of mankind to Himself and the restoration of theirnature through Christ Jesus. They are taught not in a scientific, dogmatic, argumentative mnaner,but incidentally and casually,as the necessity or emergency arose and they cameinto the mind of the inspired writer. The germ of some great truth is often contained in a verse, a sentence, a single clause of a sentence,—but as perfectly as the full blown flower is contained in the crude bud just beginning to appear and swell. The task of evolving and developing this truth has been entrusted to the Church, and she has performed that duty from the first hour of her establishment. It was for this St. Peter preached on the day of Pentecost, and St. Paul compassed sea and land to win souls to Christ, and the loved Apostle wrote the words of love contained in his Epistles. The truths which they had learned they committed to faithful men that should come after them, and the trust has been transmitted in succession from that day to this, and witnessed by those brief but admirable compendiums of faith, the Creeds of the Catholic Church—the Apostles,' and the Nicene. The ground is thus considerably narrowed to the Bishop as to what may and what may not be inferred or deduced from the Bible, because he has assented to the 8th Article, which declares of these Creeds, "that they ought thoroughly to be received and believed, for they may be proved by most sure words of Holy Scripture."—It is notorious that many of the truths there declared have been denied at one time or another by those who profess to receive the truths of Revelation, because they have proceeded on their own *Inductive process*, and differed from the Church on the facts and materials from which to deduce their conclusions. The Unitarian rejects many texts on which the Bishop doubtless relies to prove the Divinity of Christ: if the testimony of ancient authors and the witness of the Church Catholic is to be rejected, his Induction will stand him in small stead. Is it the doctrine of the author of the Charge that every man is at liberty to prove his doctrine for himself from the Bible? If so, he goes beyond what most of the dissenters will claim, for they, in practice, have some profession or platform by which to test the orthodoxy of others: and even if they allowed the principle its full extent, the Church of which Dr. Smith is a Bishop has materially abridged and limited this right, especially in the case of her Bishops and other Clergy. No one of these can plead his theory of *Inductive Theology* as a warrant for teaching heresy, nor does it allow him to contradict the plain words of the Book of Common Prayer in his sermons or charges. The Church, on these points, has formed her system of "Inductive Theology,"and he must obey and follow out her teaching, or abide the consequences. It thus appears that the Bishop's principle on which his whole Charge depends is very far from being admitted as an indisputable axiom.

The Bishop, however, gives an example of the legitimate office of opinion or theory, when the well ascertained facts of an *induction* are incomplete and insufficient, as will be seen in the extract above.—The answer to this question, I presume, is, that such an induction is good for nothing being unsupported by adequate evidence. But what has this to do with the question whether the text, 1 John v. 7, is a proof text of the doctrine of the Trinity. Will he assert that the doctrine is uncertain till that be settled; or that the authenticity of the text is to be determined on theory aud opinion. The genuineness of a text is one thing; the inference to be drawn from it when ascertained to be genuine is quite another matter. There is no resemblance whatever between this question and that whether magnetism, electricity, &c., are different manifestations of the same element. The latter has to be determined by a long series of careful observations and experiments; the former in somewhat the same manner by which we settle the genuineness of a deed or other matter of record.

It is to be remembered too, that the truths of revelation are matters of *faith* and not of *mathematical demonstration*. They are spiritually discerned; their reception depends on the internal state of the heart and affections—its dutifulness, submissivenss, child-like confidence—slight intimations of the Divine will are sufficient for its guidance, while the sceptical and unbelieving spirit is never satisfied with what God has given, but is continually asking for *more proof*. According to Bishop Smith, each doctrine of Scripture must have a *great many texts* to prove it—he does not say how many, but he seems to demand a dozen, or half a score, at least—of course, if there are only NINE, no matter how plain in themselves, he will pronounce them insufficient for the purposes of his favourite *Induction*, and dismiss them with contempt.

Now I maintain, on the contrary, that one text, if it be clear in its terms, and positive in its declarations, is quite a sufficient revelation of the mind of God as to its subject matter. And more especially is this the case if the Church of God, the Keeper and witness of Holy Writ, has always given it substantially the same interpretation and cited it in proof of the same doctrine. When an individual sets himself up against this current of authority, and undertakes to pronounce all that have been before him in error on some essential or fundamental doctrine of the Faith, we may set him down as very presumptuous, or very much indeed unacquainted with himself. He declares in one breath that Scripture is so plain that every one who reads can understand it, and in the next that no one can understand it or has understood it but himself. All the ancient heretics cited texts very largely in favour of their pernicious tenets, and dealt very largely in the Inductive process, but this did not make them right. When men, now-a-days, sneer at antiquity, the Fathers of the Christian Church, at Saints and Martyrs, at the "learned and the good," and ask for demonstration, facts, pure reason, infallible Induction—they are, perhaps, unconsciously, treading in the steps of Hume, Voltaire, and Paine. If they pursue their system to its logical consequences, it will lead them to fearful infidelity. They may, perhaps, find some precarious foothold, or by some strong effort of the will remain on the brink of the precipice, but others who follow their steps more daring than they will promptly cast themselves over. It is an awful assertion to make, that Christ has failed to be with His Church, and has allowed the essentials of the Faith to be lost and destroyed, and that it is reserved for one or more individuals to restore the integrity of the Faith. It is highly presumptuous to cast away all regard for the Testimony of the Church, the pillar and ground of the Truth, because of supposed irremediable error, and yet to pretend to a quasi infallibility in the right interpretation of God's Word; to say that few can attain to this knowledge, but that the speaker or writer is one of the happy few to whom the key has been given which can unlock the treasures of knowledge. How far the Bishop can claim this privilege, must be seen in some future articles.

EXAMINER.

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 7, 1850.

Church Discipline.

OFFENCES FOR WHICH MINISTERS MAY BE TRIED AND PUNISHED.

In continuation of the subject which has recently engaged our attention, we shall devote a brief space to an examination of the 37th Canon of 1832, which relates to the above subject.

The Canon is as follows:—

§ 1. "Every Minister shall be liable to presentment and trial, for any crime or gross immorality, for disorderly conduct, for drunkenness, for profane swearing, for frequenting places most liable to be abused to licentiousness, and for violation of the Constitution or Canons of this Church, or of the Diocese to which he belongs; and on being found guilty, he shall be admonished, suspended, or degraded, according to the Canons of the Diocese in which the trial takes place, until otherwise provided for by the General Convention.

§ 2. If any Minister of this Church shall be accused, by public rumor, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship, or of the Holy Eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, to see that an enquiry be instituted as to the truth of such public rumor, and in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the Conventions of the respective Dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require, in conformity with their respective Constitutions and Canons."

Considerable difficulty has arisen on the application of this Canon to certain cases where discipline was obviously required. For instance where a clergyman of this Church under his own hand denies the authority of the Church, and avows his adhesion to Rome, the question has been raised whether a presentment could lie. It is plain on looking at the first section of the above canon, that the offence, if presentable at all, must come under the head either of "crime" or "a violation of the Constitution of the Church," because in the 7th Article, he solemnly promises to "conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States." It has been ruled that the word *crime* includes any offence against religion and morals, whether specifically mentioned in the Canons or not, (Hawks' Com., p. 339) but still a question may be raised whether this offence is of a kind contemplated by the Canon. Some very able legal authorities are confident that it is not. That it is a gross violation of ordination vows and ministerial duty is undeniably true in our opinion, and the presentment might lie on this ground, if we are right; yet even here we have been met with objections, which might, on a trial, have great weight with a Court, whose duty would be to give the accused the benefit of every reasonable doubt. This then, undoubtedly is a case which calls for a revision and enlargement of this clause of the canon. Some of the offences specified in the second section, might be advantageously incorporated into the first, as that of "preaching and inculcating heretical doctrine," for this may be done as pointedly on one occasion in the presence of competent witnesses, as on several occasions so as to become the ground of public rumor. Other offences might be added from the English Canons, such as impugning the authority of the Church, or its form of public worship as superstitious or repugnant to the Scriptures, or the 39 Articles as erroneous or without authority, or advocating the errors expressly condemned in them. Such teaching, while it may not amount to *heresy* in the strict legal sense of the term, is a gross violation of ministerial and clerical duty, and might reasonably be made the matter of a presentment. Under present circumstances, the mode of reaching the offender seems rather circuitous, and affords much opportunity for delays and doubtful disputations, if the party proceeded against inclines to employ them. Unused as most of our clergy are to legal rules and proceedings, the law should be as plain as possible, that they may be enabled to confine themselves to the facts.

The VI. Article of the Constitution provides, that "In every diocese the mode of trying Clergymen shall be instituted by the Convention of the Church therein." On this, Dr. Hawks very justly observes: "Uniformity of judicial proceeding and judicial decision, is of course not to be expected under such an arrangement as this; and yet both are of great importance to the peace and prosperity of the Church. In fact, the weakest and most defective part of our whole ecclesiastical system is in the department of the Judiciary." Certainly this ought not so to be. The rights, as well as the duties of the clergy, should be adequately known and guarded, that no imputation of injustice or partiality may rest upon the Church or its officials. The law under which a Minister is tried, ought to be that of the *Church*, not of the particular Diocese (except as to certain local regulations) or of the members of the Court. Suppose an accusation of heresy is preferred. The Diocesan Canons for the most part prescribe that the Court shall consist of five clergymen, presbyters. Three may make a quorum—and thus two will constitute a majority, and the most serious questions be perhaps determined by the voice of one individual. The Bishop of the Diocese may review the sentence and that is the end—the sentence is then final. Perchance the Diocese may be small, with few clergy, and they of a peculiar school of theology for the most part, and the Bishop be very tenacious of his own opinions, and consider them "the faith once delivered to the Saints." If there be one or two clergymen of a different way of thinking, and the *odium theologicum* rise high, the dissentients may find themselves in a very unfortunate predicament. The doctrines which in one Diocese are approved or at least tolerated, may in another be condemned and persecuted. In our humble opinion, this power is too vast and irresponsible to be lodged where it is, *in the last resort*, and needs extensive revision and modification. In civil courts when a small pecuniary interest is at stake, appeals are provided from the inferior courts to the higher, that the most ample deliberation and investigation may be accorded to suitors when desired. We do not pretend to say at present, how this right should be exercised and provided for in our ecclesiastical laws; all we wish to point out is, that the present system is incomplete and may be made the instrument of injustice and oppression; and that to provide the suitable remedy requires attentive and mature consideration on the part of our Church legislators.

We venture to express the hope that the time of the Convention will be devoted to these practical matters rather than long speeches.

GENERAL THEOLOGICAL SEMINARY.—The PROCEEDINGS of the Board at their June Meeting, have been published, as well as the ADDRESS OF BISHOP BURGESS to the Graduating Class at the Commencement. We have much gratification in laying the Report of the Committee on the Examination of the Students before our readers.

The Report of the Committee on the Examination of the Students, was read, as follows:—

The Committee on the Examination of the Students report, that on Monday morning, the Festival of St. John the Baptist, after Divine Service, four of their number assembled, and were soon joined by two more, which enabled them, as the principal examinations that day were confined to two classes, to divide into the usual Sub-Committees of three. The Senior Class was assigned to the Rev. Doctors Edson, W. L. Johnson and the Chairman: and the Middle Class to the Rev. Doctors Burroughs and Crocker, and the Rev. J. L. Watson. With a view to the question which was somewhat agitated last year, concerning the nature of these examinations, the members of the Committee present were unanimous in their opinion, that in a Theological Institution, designed to train up able and faithful Ministers of the New Testament, it was incumbent on the Trustees, and on them as a Committee, honored by the confidence of the Board, to guard the Church as much as possible from the pernicious and ungodly principle so subversive of pure morals, as mental reservation. It was agreed, therefore, with the consent of the Professors, to address each class before the examination commenced, and inform them that the Committee relied with the utmost confidence upon the integrity of the Students, and should expect from them not a mere recitation of the sense of their authors, but of what they were persuaded was the truth of God's Holy Word as interpreted by the Church. This declaration being made, the examinations proceeded with the following results:

The first half upon the catalogue of the Senior Class, was examined by the Professor of Systematic Theology for two hours and a-half, on the Being and Unity of God and the Trinity of persons in the Godhead, and on the sixth and seventh articles of the Church.

The examination was minute and well-sustained, with a logical precision which did equal honor to the Professor and the Students, and reflected great credit upon the Seminary. The whole Senior Class were afterwards examined for nearly the same space of time by the Professor of Hebrew, on the first twelve chapters of the Book of Job. With this examination the Committee were greatly gratified.—The promptness and accuracy, and spirit with which all translated that difficult book, were very remarkable. When it is considered that the class, during the past year, have attended the Professor only once a week, and during that time have read the first twenty-seven chapters in the manner here described, the Committee cannot refrain from congratulating the Board and the Church. A critical knowledge of Hebrew is so necessary to the just interpretation of the living oracles of Divine truth, that this proficiency is almost of incalculable benefit. The priest's lips are to keep knowledge, that the people may seek to learn the law at his mouth.

The Middle Class were examined for more than three hours by the Professor of Biblical Learning and the Interpretation of Scripture. The class have read during the past year, the first eleven chapters of the Epistle to the Romans; the first four of Ephesians; Colossians, i. and ii.; Philippians, i. and ii.; and the whole of the Epistle to the Hebrews. Not the whole, but the most important portions of the New Testament have been carefully reviewed; and the Professor has explained difficult texts in other passages. He has also lectured on the first Epistle to the Corinthians, and a small part of the second. Twelve of the class were present; one having asked for a dismission, from causes not affecting his reputation or the interests of the Seminary, and another from ill health. A third had been prevented from reviewing his studies in the class by the same cause. The examination was thorough; was generally well sustained, and most satisfactory to the Committee.

The Junior Class were then examined by the Professor of Pastoral Theology and Pulpit Eloquence for nearly three hours. They have read Gustey's Treatise on Preaching, have made abstracts of sermons of some of the most approved preachers, have constructed skeletons of sermons on assigned texts and with few exceptions have written the number of sermons required by the Statutes. Each Student has delivered a Sermon in the presence of the Professor and the class. Three were absent. The remaining twelve were examined on the difficulties and duties of preaching, its various topics, and the mode of rendering it most efficient. The whole examination showed a familiar and accurate acquaintance with the subject; and the Committee were gratified by the industry displayed in the abstract of books and discourses.

On Tuesday morning, the remaining half of the Senior Class were examined by the Professor of Systematic Theology, on the Character and Offices of the Messiah, the Incarnation, Atonement, and Resurrection of the Son of God. The examination on the Articles extended from the eighth to the eleventh inclusive, and ended with the subject of Infant Baptism. The Committee were as much satisfied with this examination as with that of Monday. It continued more than three hours; and then the whole Committee, after a short recess, attended the examination of the Middle Class till after three o'clock. The Professor of Pastoral Theology presented a printed syllabus on the Liturgy, the various topics of which were rapidly analyzed by the class with great clearness and precision.

While the Senior Class were under examination, the Middle and Junior Classes were examined, the first by the Professor of Hebrew, the second by the Professor of Biblical Learning and Interpretation. As there were but six of the Committee in attendance, they were obliged to divide into Sub-Committees of two. The Chairman, and Dr. Edson were with the Seniors, Dr. Burroughs and Mr. Watson with the Middle Class, and Drs. Crocker and W. L. Johnson with the Juniors. The following are the reports of the two latter Sub-Committees:

The Middle Class have read, during the past year, the last nineteen chapters of Isaiah, and were examined on nine of them. They likewise have attended the Professor of Hebrew only once a week, and the same remarks which have been made concerning the Second Class are also applicable to them. In the opinion of the Committee, too little time is allowed for this important study, considering especially that little preparation, previous to their entrance into the Seminary, can be obtained.

The Chairman of the Sub-Committee for the Junior Class not having reported, the account of that class is necessarily imperfect; but the Committee have reason to believe, that in their attendance on the Professor of Biblical Learning and Interpretation, they gave great promise of mature and accurate criticism on the Gospels of St. Matthew and St. John.

On Wednesday, the whole Senior Class were examined for three hours on Pastoral Theology, the Communion Service, and other Offices of the Church, by the Professor in that department. The Committee regret to add, that there was a greater inequaliiy in the class to-day than on Monday and Tuesday. Several of its members, however, sustained this examination as well as the former; and when it is considered that lhey have passed through three very fatiguing days, and that *viva voce* examinations are more a test of presence of mind than of actual knowledge, the Committee are disposed to attribute their apparent inferiority to causes unconnected with want of industry or want of learning.

In the place of the Rev. Dr. Crocker, the Junior Class were examined in the presence of Dr. Burroughs as Chairman, and two others of the Committee, for nearly two hours. All the members of the class except three were present. The examination was in Hebrew. This class attends the Professor in that department four times a week, and has read, since entering the Seminary, two chapters in Genesis, eleven Psalms, and fifteen chapters in Isaiah.—The examination was on various portions of the above-mentioned passages, and was highly satisfactory to the Committee. It was particularly gratifying to them to witness an uncommon proficiency in this class at the end of not more than seven months.

In consequence of the lamented absence of the Professor of Ecclesiastical History, the three classes have not had all the advantages in that department enjoyed heretofore in the Seminary. Yet the method pursued in his absence, under the direction of the of the Professor of Pastoral Theology, with the aid of Professor Ogilby's printed notes, text books, and courses of study, and the advantages of the library, has enabled the Students to read the Ancient Ecclesiastical Historians, the Apostolic Fathers, and Henry's Compendium of Bingham's Antiquities, with a degree of industry and proficiency which has greatly diminished the evil.

All which is respectfully submitted.

S. FARMAR JARVIS,
CHARLES BURROUGHS,
WM. L. JOHNSON,
THEODORE EDSON,
JOHN LEE WATSON.

Miss Proal's School.—We would call attention to the advertisement of this Institution. It is strictly a Church School. The Rector of the Parish is a member of the family, conducts its devotions, and superintends its religious instruction. All its members attend regularly upon the services of the Church on week days, as well as on Sundays. Its numbers are limited, that it may maintain the character of a *religious family household.* It deserves success at the hands of Churchmen. Since the re-establishment of the School under Miss Proal—the present Principal,—it has furnished increased advantages to its pupils, and has given very general satisfaction to its Patrons. It has secured also in a high degree, the confidence of the community. The teaching is very thorough; designed to qualify the young ladies for their duties in life as Christian daughters now, and Christian mothers hereafter.

The domestic arrangements of the family are such as to give satisfaction to the boarders. During the summer vacation, the house has been refitted, painted, &c., within and without, and made to secure all the comforts needed in a Christian family, and pertaining to the beautiful grounds and salubrious situation in which the Establishment is situated.

We hazard nothing, therefore, in assuring parents in the Church throughout the State of New York, that by placing their daughters under the care of Miss Proal, they will be securing their best moral and intellectual interests; combining secular and religious instruction under the training of the Church in the pastoral and family relations.

The Rev. Dr. Proal visits the school once a week at least, and sometimes oftener; and able assistants are engaged in the various branches studied.

The execution of John W. Webster, late Professor of Chemistry in Harvard College, took place on Friday, the 30th ult. We have not before mentioned his crime, or the consequent trial, nor do we now wish to dwell on the fearful particulars. We may, however, deduce some very serious considerations from this awful example of sin and cruelty.—The impossibility that mere unsanctified knowledge and science can preserve their votaries from the influence of temptations and the commission of crimes: and the wonderful means by which God frustrates the best laid schemes of men, and brings to light the hidden things of darkness: we here perceive a few particles of mineral matter proved the key to identification and conviction. The stern unbending administration of law and justice in the case reflects high honor on the ancient Commonwealth of Massachusetts, and should it be universally followed throughout the land, would be the best guaranty for the continuance of our political and civil institutions. It is sad to reflect that the innocent and confiding suffer most cruelly, from the act and its consequences, and their case calls for the utmost delicacy and sympathy.

Church of the Nativity, New York.—We are requested to give notice that this Church will be consecrated on Sunday next, the 15th after Trinity. It has been brought to completion under most formidable difficulties, and depressing disappointments, and its success is, in a great measure, owing to the incessant labours and self-denying sacrifices of its most estimable and indefatigable Rector. We understand that a debt of a few hundred dollars still remains, unavoidably incurred in preparing the edifice for Divine Service. The proceeds of the Offertory will be set apart to this purpose, and we hope the liberality of those present on this joyfu loccasion will go far towards the removal of the remaining debts of the Church.

The Church is situated in Avenue C, between 5th and t6h Streets.

Foreign Intelligence.

The *America* arrived at this port on Friday morning, the 30th ult.

The *Atlantic* arrived on Sunday noon.

The French Assembly has adjourned for three months, and the President has commenced his progress. In some places he has been warmly received, in others the reverse.

The Archbishop of Turin has been committed to the fortress of Tenestrelles for ordering his clergy to refuse the administration of the last sacraments to M. Santa Rosa, Minister of Commerce on his death-bed. He had also interdicted a religious funeral; but this previous to his arrest was withdrawn. The funeral was celebrated on the 7th ult. amid much popular excitement and indignation at the attempted interference. The offence of M. *Sta Rosa* was his having approved officially of the *Siccardi Law,* which subjects ecclesiastical persons in civil matters to the jurisdiction of the civil tribunals, and interferes with other assumed immunities on their part. The Sardindian Government appears very determined in the stand it has taken which may lead to happy results.

The loss of the Holsterney in the late battle was much larger than that first reported by them. Some indecisive skimishing had since taken place.

Parliament has been prorogued *pro forma* till October. The speech was delivered by the Queen in person.

In the Lords, on Thursday, the 8th ult. the amendments of the Commons to the *Ecclesiastical Commission* Bill were agreed to.

An amendment by the Archbishop of Canterbery intended to maintain *some* distinction between the Episcopal and Common funds was rejected.

The Committee on the Post Office have reported in favor of restoring a delivery of letters and newspapers on Sunday, and have offered various suggestions for the mitigation of the slight amount of Sunday labor in the Post-office, so that every opportunity may be afforded Postmasters and their assistants of attending Divine worship on *alternate* Sundays. —*Globe.*

The Bishop of Ely visited Cambridge on the 13th ult. and delivered a charge which on certain important questions seems to have much resembled that of the Bishop of Winchester on which we commented in our last.

We are happy to learn from a paragraph we have seen in some of our exchanges from the *Western Times,* that a liberal subscription has been entered into by the friends of Church principles to defray the great expenses of the Bishop of Exeter, (15,000*l.*) in the suits of Gorham against him, and that appearances fully warrant the expectation, that more than sufficient will be raised for that purpose. It will be seen by a subsequent paragraph that the Bishop is about to present the question of Gorham's heresy in such a way, that the *Judicial Committee,* if it again comes before them, cannot practise any feats of jugglers or gymnastic somersets.

Bishop of Montreal.—On Thursday morning a large number of the nobility and gentry residing in and about Mayfair, assembled at Curzon Chapel, Mayfair, for the purpose of bidding farewell to the Right Rev. Dr. Fulford, formerly minister of the Chapel, recently consecrated Bishop of the new diocese of Montreal. Prayers having been said by the Rev. Earnest Hawkins, B. D. (Dr. Fulford's successor in the ministry of the Chapel), a sermon was preached by the Rev. Henry Howarth, B. D., rector of St. George's, Hanover square. The rev. gentleman remarked that, in the diocese now divided, there were no fewer than 16,000 persons who were stated as unaccounted for in point of religious denomination—a circumstance whish must be mainly attributable to their deprivation of the means of grace. The diocese was the largest in superficial extent, with the exception of Calcutta, in the British empire, consisting as it did of 200,000 square miles. At the close of the sermon the Holy Communion was administered by the Bishop, Mr. Hawkins, and Mr. Howarth, to upwards of three hundred of the Bishop's friends. In taking farewell of the Bishop the members of the congregation expressed towards him their feelings of grateful respect and attachment, and wishes for his welfare and happiness—a compliment which his lordship suitably acknowledged.—The Bishop intends embarking for his new diocese on the 24th inst. and will be accompanied by his chaplains and a clerical staff, to be maintained by the Society for the propagation of the Gospel in Foreign Parts.—*Guardian.*

The Thirteenth Annual Report of her Majesty's Commissioners for building new churches states that, in addition of 449 churches, with accommodation for for 483,273 persons, including 281,076 free seats, formerly reported, twenty-one additional churches have, by the aid of grants from their funds, been completed.—*Ibid.*

On Sunday last the Rev. G. C. Gorham was inducted to the living of Bramford Speke. The Rev. W. H. Howard, of St. Thomas, Exeter, officiated on the occasion, in the place of the Archdeacon, Moore Stevens.—*Ibid.*

The Bishop of Exeter, it is said, is taking steps to bring Mr. Gorham, before the Arches Court for heresy, as held and taught in his book. With reference to this case in particular, as well as the integrity of the Church's doctrine generally, the committee of Church Unions, appointed immediately after the recent great Church meeting, is understood to be preparing some most important propositions to be submitted to another great meeting.—*Oxford Herald.*

The Rev. John Hunter, M. A., formerly Vice Principal, has been appointed Principal of the National Society's Training College, Battersea, as successor to the Rev. Thomas Jackson, the Bishop Designate of Lyttleton, Canterbury Settlement, New Zealand. Mr. Jackson it is expected, will be consecrated on Sunday next, at Lambeth Palace, by the Archbishop, and will leave England with the first body of colonists.—*Eng. Ch.*

On Sunday Dr. Wiseman preached two Sermons In St. George's, when he delivered a farewell address on his leaving this country for Rome to receive a Cardinal's hat. His successor has not been appointed. We are sorry to notice that a morning Paper states that in the evening several Clergymen of the Church of England were present, who were prevented by professional duties from being present in the morning.—*Ibid.*

The Royal Visit to Scotland.—We are authorized to state that a communication was yesterday (Monday) received by the Provost, from the Secretary to his Royal Highness Prince Albert, intimating that Her Majesty is to arrive in Edinburgh on the evening of Thursday, the 29th inst.; and that it is the intention of his Royal Highness to lay the foundation stone of the National Gallery on Friday the 30th. According to present arrangements, we believe the Court will leave London on the 28th inst., and will proceed by railway as far as Castle Howard, the seat of the Earl of Carlisle, where the August party will pass the night. On the 29th Her Majesty will proceed by the York, Newcastle, and Berwick Railway, to Berwick, where the Royal party will honor by their presence the ceremony of formally opening the gigantic bridge over the Tweed, connecting the above railway with the North British line, by which Her Majesty will immediately continue her journey to this, her northern capital.—*Edinbugh Advertiser.*

Monument to the Good Duke of Cambridge.—On Tuesday a public meeting was held in the Egyptian Hall, Mansion House, the Right Hon. the Lord Mayor in the chair, for the pupose of considering the best measures for carrying out the resolutions of the committee for erecting to the memory of his Royal Highness the late Duke of Cambridge, a monument commensurate with his exemplary virtues, and in remembrance of that good Prince in the cause of the public charities of the United Kingdom. Among the company present on the platform were Lord Robert Grosvenor, M. P., Sheriff Nicoll, the Marquess of Granby, M. P., B. B. Cabbell, M. P., Christopher, M. P., Earl Talbot, Charles Cochrane, J. G. Farrance, Rev. Dr. Laing, Mr. Charlier, Archdeacon of Waterford, Lieut. General Sir Howard Douglas, &c., &c.—*John Bull.*

A pungent correspondence has taken place between the *Metropolitan Church Union* and the Archbishop of Canterbury, on the petition of the former, signed by 2700 clergy and laity, praying him not to institute Mr. Gorham. We will give the last reply of the Primate, in our next, which shows how sadly Erastianism prevails in high places, and a lamentable indifference as the doctrinal questions at issue.

New Publications.

The Night Side of Nature, or *Ghosts and Ghost Seers by Catherine Crowe.* New York: J. T. Redfield; 1850. Pp. 451.

The title of this work is derived from the Germans who call the side of the planet which is turned from the sun its Night-side. When we are in this state, "external objects loom on us strangely and imperfectly," and they "draw a parallel between these vague and misty perceptions, and the similar obscure and uncertain glimpses we get of that veiled department of matter,"—the spiritual world. Mrs. C. professes that her object is to collect facts, and not theorize, but it appears to us that she often reverses her plan of procedure. *Animal magnetism* is the great key to all the wonders she narrates, and the dreams and revelations of somnambulists are her guides and not the inspired pages of Scripture. To reason from induction the facts must first be well ascertained, on which our reasonings are to be based, but we apprehend this is the case with very few of those adduced. Some are mere legends of ancient times, related by not more than one ancient author, and derived by him by hearsay at perhaps the twentieth hand, yet the story is gravely set down as *well authenticated* on account of its coincidence with some recent tale of the same kind. Some of the stories of apparitions and *second* sight are no doubt very singular, but they are quite insufficient to found the curious theory of the future state propounded by the authoress, which is that heaven and hell are not *localities* but *states* in which the spirit abides, freed from its earthly body, but clothed in an ethereal one, similar to the other in appearance. Those of a less pure nature hover about the scenes of their former being in a state of unhappiness and discomfort until fitted for a higher sphere, and sometimes put themselves in communication or *en rapport* with relatives or strangers, either to convey to them warning of impending evils, give them intelligence of good to befall them, or procure deliverance and repose for themselves. The authoress while denouncing the credulity of some, and the incredulity of others, exhibits both these defects in regard to her favourite science. Several appearances which a vivid dream would account for, and upon reflection are so termed by those who profess to have seen them, she unhesitatingly declares to have been real visible existences, and this in opposition to the sober second thought of the parties themselves. The ancient fables of the changes by magicians of themselves and others into various forms are boldly asserted to be credible, and referred to the united power of *animal magnetism and the will.* Sundry apparitions are asserted to have been creations by the spirit of the individual from the etherial portions of the material world! The authoress in some passages not obscurely intimates her preference of these deductions of her own to the received truths of the Christian faith. The Saints and other holy persons, are those who have had *a very high degree of magnetic power,* and she classes with them the *Extatics* of the Tyrol, and even "modern somnambulists, of the first class"!—She even appears to intimate that those who have an *undoubting faith in the power of their will* can perform the same miracles with Christ and the Apostles by the magnetic influence! When we compare these statements with the silly tales, and unmeaning events, leading to nothing, which occupy by far the largest portion of these pages, we think that the book instead of being merely weak and frivolous, and therefore to be perused as a curious collection of cunning inventions, or mental hallucinations, is of a much worse tendency, subversive of a healthy and enlightened state of mind, and calculated to fill it with the worst errors of the modern School of German mysticism and infidelity. That the *actual* phenomena of animal magnetism are deserving of careful observation and profound study in common with other branches of physical science is undoubtedly true, but we have no desire that it shall usurp the place of revelation and be made the instrument of founding *another Gospel* and overthrowing the most settled doctrines of the Christian faith.

We have received several volumes and periodicals from Messrs. Appletons, Harpers, Putnam, E. Fletcher, Baker & Scribner, and others, which we are prevented from noticing further this week, but purpose doing so in our next number.

Diocesan Intelligence.

Western New York.—We acknowledge with pleasure the attention of the Editor of the Gospel Messenger in forwarding us an *Extra* with the account of the late Convocation prepared by himself. It was not received by us, however, until after our paper had been published.

We find some additional information of an interesting character, in last week's number, as to the proceedings of the Convention.

The sketch of the debate upon Mr. H. E. Rochester's proposition to amend Section 1, of Can. XIV., we give entirely from memory, as we were unable to take notes at the time. We of course do not claim to have preserved the language of the speakers, but simply the substance of their remarks. Should there be any mistatements or inaccuracies we will cheerfully correct them. It is purposed at the next Convention, to make provisions for securing a fuller report.

Among other matters of interest, was the resolution introduced by the Rev. Mr. Hill, for the dispensing with private property in pews. The object contemplated by the mover is, that in *future,* (for the Convention cannot touch the case of churches already erected,) individuals shall not be allowed to hold pews in churches as private property, beyond control of the Vestry. So that the vestry shall have it in their power either to tax, to lease, or to declare as free, the sittings.

The Report of S. A. Goodwin, Esq., was a most able document, and was listened to with much interest by the Convention. We regret that its length will prevent us from giving it entire in our columns.

When the hour of the day had arrived for proceeding to the election of members of the Standing Committee and delegates to the General Convention, it was suggested by E. Darwin Smith, Esq., that the vote by ballot be dispensed with, as there could be little doubt as to who would be elected. On being asked by a member to explain, he said that four weeks ago he had received a printed ticket which he understood had been circulated through the Diocese. It seemed to him that this Diocese was sufficiently controlled by party, without an attempt of this kind to influence the choice of members. That his object in suggesting to the Convention to dispense with vote by ballot, was to save time. For he supposed that ihis ticket would not fail to be elected.

Our object in mentioning this circumstance is to call attention to the fact that the ticket to which Mr. S. referred, was *not* elected—that out of the fifteen names printed thereon, *four* did not receive *a single vote.* The old ticket was elected entire. We had opportunity to learn from private conversation with members of the Convention, that this measure met with a very general disapproval. And it appears from the result of the election, to have been abandoned by its friends.*

The proposition of Mr. H. E. Rochester as afterwards amended by himself, was as follows:

"Strike out sec. 1 of said canon [XIV.] and substitute therefor the following:

"Section 1. The Bishop and Standing Committee of this Diocese are hereby appointed the Education and Missionary Board thereof, with full powers in reference to education and missionary operations within the Diocese, under such rules as they may adopt, and with authority to appoint, upon the nomination of the Bishop, one or more itinerant missionaries, and prescribe the line of duty and field of labor of such missionaries. And said Missionary Board shall apply all monies contributed for missionary objects within the Diocese, to the support of such itinerant missionaries, and to aid the feebler parishes of the Diocese in the support of their pastors; having in view in such appointment, the comparative need of such feebler parishes."

Mr. R. in support of his proposition, contended that such an arrangement would supply a want which had long been felt in the Diocese. There were families and neighborhoods, some almost, others wholly, inaccessible, owing to the remoteness of their position from organized parishes; that in this respect, our brethren of the other denominations had surpassed us in their activity and zeal. The measure was not by any means a new one, it had been talked of years ago, and was desired by many.

Another object to be attained was the making a firmer bond of union between the feebler parishes and their pastors, making the clergymen of such parishes no longer missionaries, but pastors; and that such parishes were to receive aid as now, from funds placed in the hands of the Education and Missionary Board. He contended that there was a seeming impropriety in calling a pastor a missionary.

[The proposed alteration as given above, is as it was placed in our hands as Secretary *pro tem.* of the Convention. As first offered, however, it contemplated giving the nominating power to the *Board,* not to the *Bishop.* We are under the impression also, (and if mistaken we shall be happy to make the correction,) that it gave to the churches which contributed to the support of the feebler parishes, the right to designate which parishes should be the recipients of their bounty.]

The Rev. Dr. Van Ingen said that was neither Episcopacy nor Presbyterianism: it was down-right Congregationalism. We hear much said of liberty. Liberty is the protection of the law. This protection is secured to all classes within the pale of the Church. It will be time to complain of the abuses of our present system when it can be shown that such abuses exist; when it can be shown that the rights of the parishes are not regarded, and that their wishes are not consulted; when it can be shown that any missionary has ever been appointed to the charge of a parish which did not desire his services. He showed the manner in which our present system is carried into effect. The Bishop nominates, the parish elects, and the Board appoints; so that the rights and wishes of the parish are always consulted. He said that on one occasion he himself was nominated to a missionary station. When he arrived upon the ground, he found two others who had also been nominated to the same place. The parish thus had its choice between three candidates. He was elected, and upon receiving notice thereof from the Vestry, the Board appointed him missionary. Under the proposed arrangement, it would be in the power of wealthy parishes to say to the poorer, we will help you to support your pastor if you will choose such a man as we approve; but if you select a man whose views and teachings do not suit us, you must not look for our help. Thus making one parish subject to the control of another. This is not liberty.

With regard to the subject of itinerant missionaries, he said that the proposition was creditable alike to the heart and the christian zeal of the mover. But it was simply impracticable. He had heard the subject discussed by Bishop Hobart, and other great and good men in the Church; and though to them such a plan seemed desirable, it could not go into operation without conflicting with the rights of settled clergy. The limits of our country parishes are not and cannot be so precisely defined as to enable a missionary to travel throug the Diocese without trepassing upon the premises of his brethren. And to give him the *right* to preach and baptize within the borders of another parish without the consent of the incumbent, would be to give him the powers of a Bishop. But though the plan proposed might be desirable, yet he doubted whether it was necessary. Many of our country clergy have parishioners living at a remote distance from the church. They do not neglect them on this account; they do visit them, and attend to their spiritual wants. He had himself while a missionary, families belonging to this parish who lived more than twenty miles from the church; he did not therefore neglect them; he had gone to spend several days with them, baptized and catechised their children.

Mr. E. Darwin Smith did not think it proper that this subject should be voted down, or setaside without due consideration on the part of the Convention. He wished it referred to a committee who would report upon it either favorably or unfavorably. It was due as an act of courtesy that any proposition which was not in itself frivolous, should receive a respectful hearing. He did not think it becoming in this body to treat documents as abolition petitions were treated in Congress, received and laid on the table without debate. He claimed that if any man was respectable enough to be sent by a parish as a delegate to this convention, his propositions should be treated with respect. The proposition before the house might be more important, its suggestions of greater value than was at first apprehended. He thought that if the Convention should see fit to adopt this plan, it would tend to make a firmer bond of union between feeble parishes and their clergymen. Their ministers would be pastors, not Missionaries. There was something humiliating in being called a Missionary. The amendment of Mr. R. would tend to do away with this; it would enable the Missionaries to become rectors. But whatever might be the merits or defects of the proposition, it was entitled to consideration; and he did not wish the Convention either to adopt or reject it without first candidly deliberating upon it.

At this stage of the debate, a question of order arose. It was suggested that the house was considering the *merits* of the proposition, when the question was upon reference to a committee.

The Bishop said he was aware that this discussion was not strictly in order; but he regarded the proposition as one of great importance, and he felt anxious that it should be discussed and decided at *this* convention, and that therefore he had not been as strict in enforcing the rules of order as he might have been. He was anxious that the merits of the question should be fully considered—that if necessary, in order to come to a decision, he would prefer that the whole day should be spent in discussing the proposition. For it was important that it should be decided at once, that the Diocese might know what was to be expected for the future. It would answer to postpone to another convention action upon a mere question of expediency; but when a fundamental principle is touched, when it is proposed to overturn and reconstruct our system of missionary operations, it was highly important that such a matter should be decided at once. For to make the permanency of our present missionary organization a doubtful matter, would necessarily have an effect upon the contributions. He therefore wished the Convention fully to understand what was contemplated by the proposition before them. Under our present system, not a single instance could be named in which there had been any complaint or dissatisfaction on the part of the parishes at the appointments which had been made. Because in all cases, the parishes themselves first elect a missionary, and then the Board appointed him. The Board never failed to appoint when such an election had been made; they never appointed without such an election.* No instance to the contrary had ever occurred. And for the Board to pursue a different course, would be to effect their own destruction. There have been no abuses, to demand a remodeling of our present system.

He had, ever since his election to the Episcopate, strenuously advocated the system of Diocesan Missions. Soon after the organization of this Diocese, information was received from the Missionary Society in New York, that we must not expect further aid from them. Western New York was then giving less than $900 per annum for Missions. The collections now amount to over $4000. Under the operation of the present system, our own Missionaries are sustained, all pledges to them are punctually redeemed. Western New York sustains its own Missions, and gives largely to other objects. This cannot be said of any other Diocese in the Union. The Missionaries under the General Board remain unpaid. Missionary societies in some of the other Dioceses, have become bankrupt; in none of them have they fully succeeded. In this respect, our own had been held up as a model Diocese. In view of these facts, at the present time, when there are no abuses of power, when our Missionary operations are flourishing, and extending themselves on every hand, while facts prove ours to be the only system which has fully succeeded, is it advisable to overturn the whole, and reconstruct, upon a mere theory?

He would regret to see any attempt to cast odium upon the name of Missionary. Almost every parish in the Diocese had once been a Missionary station. The large majority of our present clergy either are or have been Missionaries. The Apostles were but Missionaries. Our Divine Lord Himself was a Missionary. And it would be a sad day for the Church when a clergyman regarded it a reproach to be called a Missionary. It is the most honorable title he can bear; the highest rewards of the other world await the faithful *Missionary.*

The proposition before the house could not make a firmer bond of union between the parishes and their pastors, than that which already exists. The Missionaries are pastors, some of them are called rectors and are instituted as such. They are in all respects like the other clergy, except that they receive a portion of their support from the Missionary Board of the Diocese.

The decision of this question was of too much importance to be left doubtful. The Convention should consider it, act upon it, and settle it at once. When the present system was put into operation, it had the concurrence of the whole Diocese. The gentleman who now proposed to abolish it, was a member of the Convention which gave it birth, and voted for it. It had proved itself the only system which had not failed to accomplish its object. To secure its success, he (the Bishop) had labored much, keeping it prominent before the Diocese as an object of support, sacrificing his own convenience, himself contributing to its funds, and when, to raise funds due from the Diocese to himself, it would interfere with the regular monthly Missionary collections, he had cheerfully waived his own claims Thus far the Diocese had been united with him in efforts to sustain this object. He trusted they would continue so to be, for he was satisfied that upon our united support of the present organization depended, under God, the success and prosperity of Missions in the Diocese.

When the Bishop closed his remarks, upon motion of the Rev. Mr. Lee, Rector of St. Luke's Church, Rochester, the whole subject was laid upon the table.

In Trinity Church, Geneva, on the evening of the 20th instant, the Rev. Mr. Stryker read prayers, assisted by the Rev. Mr. Watson; the Rev. M. Hull preached, and the Bishop confirmed two persons; The Rev. Mr. Bissell, the Rector, reading the confirmation preface.

On the evening of Wednesday, August 21st, Divine Service was held in Trinity Church, Geneva, and a sermon was preached by the Rev. T. P. Tyler, on the subject of Christian Education. At the request of many members of the Convention, the sermon will be published, first in the Gospel Messenger and afterward in pamphlet form.

At a late meeting of the Trustees of Geneva College, the Rev. R. O. Page of Massachusetts, was elected to the Chair of Massachusetts and Natural Philosophy in that Institution. Mr. Page has long been engaged as an instructor of youth, and has been Principal of one of the first Academies in the State. He is a thorough mathematical scholar, and possesses those qualities of heart calculated to endear him to the students and friends of the College.

* We have been informed that the object of this movement was simply to effect a more general distribution of these offices.

* Dr. Van Ingen stated that a case had occurred in whhic a clergyman had been nominated to a parish, and was elected by the vestry of the same. He applied to the Board to be appointed to the station; but neglected to state that the vestry had elected him. The Board declined making the appointment until they should receive notice of the action of the vestry. This instance was mentioned to show how strictly the wishes of the parishes were consulted in making the appointments.

Missionary Contributions.—In looking over the Spirit of Missions for July and August, we have been interested in noticing the contributions for general missionary purposes which have been received the past year from the various parishes in our wide-spread and growing communion. The whole amount contributed, according to the reports of the two Treasurers, was a little more than $67,000. Towards this amount the following parishes gave $500 and upwards:

The Church of the Ascension, New York, is at the head of the list, having contributed $2,146 17; St. Peter's, Charleston, $1,785 58; Grace Church, New York, $1,760; St. John's, Providence, $1,737 60; Epiphany, Philadelphia, $1,380; St. Luke's, Philadelphia, $1,053 50; St. George's, New York, $991 15; St. Paul's, Boston, $939 59; St. Ann's, Brooklyn, $913 57; Holy Communion, New York, $800; St. Paul's New Haven, $720; St. Andrew's, Philadelphia, $690; St. Luke's, Rochester, $661 25: St. Peters Baltimore, 625 63; St. Philip's, Charleston, $506 76; St. John's, Waterbury, $500.

The following parishes contributed $200 and upwards:

Christ Church, Gardiner; St. John's, Portsmouth; Grace Church, Boston; Grace Church, Providence; Christ Church, Hartford; Trinity, New Haven; Christ Church, Norwich; Church of the Mediator, New York; St. Mark's, New York; St. Thomas', New York; St. Paul's, Troy; Trinity, Geneva; Christ Church, Philadelphia; Grace Church, Philadelphia; St. Paul's, Baltimore; All Saint's, Frederick; St. John's, Georgetown; Christ Church, Alexandria; St. Paul's Fairfax co.; Christ Church, Norfolk; St. Michael's and St. Paul's, Charleston; All Saints', Waccamaw; United Parishes of St. Stephen's and Upper St. John's, Pineville; St. Paul's, Augusta; Christ Church, Savannah; Christ Church, Macon; Christ Church, Mobile.

The Diocese of New York furnished the largest amount, having contributed $12,643 73; South Carolina, $6,322 28; Pennsylvania, $6,241 65; Connecticut, $4,284 45; Maryland, $3,221 20; Virginia, $3,058 46; Rhode Island, $2,701 91; Western York, $2,541 91; Massachusetts, $2,446 36; New Jersey, $1,661 13; Georgia, $1,192 14; North Carolina, $891 97; Alabama, $727; Ohio, $726 55; Delaware, $581 83; Maine, $413 85; Kentucky, $376 80; Vermont, $336 41; New Hampshire, $307 93; Michigan, $300 23; Mississippi, $276 74; Florida, $194; Illinois, $128 39; Indiana, $113 53; Louisiana, $65; Missouri, $60 75; Tennessee, $42; Wisconsin, $41 75; Texas, $37 60; Iowa, $5; Arkansas, $2 40.

The largest amount for Domestic Missions was contributed by Grace Church, New York, viz: $1,760, the parish giving nothing to Foreign Missions. The largest amount for Foreign Missions was contributed by St. Peter's Church, Charleston, the parish giving $1.732 58, for this object, and $53 for the Domestic field. The Church of the Ascension, New York, gave $1,560 90, for Foreign Missions, and $586 27, for Domestic Missions. It is a singular fact that Trinity Church, New York, with its immense wealth, contributed the past year, including St. Paul's Chapel, but $55 while nothing is acknowledged from St. John's. In proportion to its extent and population, Rhode Island is, perhaps, the most liberal contributor among the Dioceses. St. John's, Providence, gave $1,588 75, for Foreign Missions, and $148 85, for Domestic, this being about two-thirds of the whole amount from that Diocese. St. Luke's, Rochester, heads the list in Western New York, its contribution being nearly equally divided between the two Committees, and being more than one-fourth of the entire sum from that Diocese. St. Paul's Boston, and St. Paul's, New Haven, stand first in Massachusetts and Connecticut, respectively.

We state these particulars, not for the purpose of instituting invidious comparisons, but to give information, and to excite a more generous spirit among our people with reference to the great work of sending the Gospel to the destitute and benighted. Our Church has a wide field before it, andwithourxersein to occupy it should in some degree correspond to the high privileges which we enjoy, and with the solemn responsibilities which rest upon us.—*Ep Recorder.*

Judge Hoffman on Canon Law.—We are gratified to learn that a Work on the Laws of the Protestant Episcopal Church, from the pen of an able jurist, Murray Hoffman, Esq., will soon appear from the press of Stanford & Swords. The want of a work of this kind, has been long felt, and we doubt not, from the high reputation of the Judge, and the fact that his attention has been long devoted to this branch of study, that the forth coming volume will prove an importaut addition to our Church literature. The volume will be ready about the 15th of September.

TO CORRESPONDENTS.

"H. M. M." has been received—Also Rev. M. M. Wells and Mr. L. Monson. We are assured the papers are regularly mailed, so the fault must be in the Post office. Others have been sent.

CLERICAL GCHANES.

The Rev. A. D. Jones, (late Vice-Rector of St. Timothy's Hall) having been chosen Rector of Trinity School, Baltimore, wishes all papers, letters, etc. directed to him at that place.

Married.

In New York city, on the 2d September, 1850, by the Rev. Lot Jones, Henry W. Phair and Louisa Ball.

Died.

On Friday morning, August 23d, Elizabeth Jormay Judah, infant daughter of Charles D. and Elmira D. Judah, and grand daughter of Floyd Smith, Esq., aged 16 months and 14 days.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A *Special* meeting of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 11th instant, at 8 o'clock.

By order of the President.

F. W. Welchman, Rec. Sec.

BOARD OF MISSIONS.

The Triennial Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at Christ Church, in the city of Cincinnati, on Thursday, October 3, at 5 o'clock P.M.

P. Van Pelt, Sec.

☞The Chapel of Grace, situated at the N. W. corner of 28th street and Madison Avenue, will, by Divine Permission, be opened for service next Sunday, the 8th inst. Service in the forenoon, will begin at 10½ o'clock, and in the afternoon, at 3½ o'clock.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next, (10th inst.) at half-past 7 o'clock.

Thos. P. Cummings, Rec. Sec.

Sept. 7.

☞ The first Commencement at Burlington College, will take place on Thursday, 26th September. The exercises will begin at the College Building, at 9 o'clock, A.M. The Baccalaureate Address will be delivered by the President at St. Mary's Church, at 12 A.M.

Sept 7—3t G. W. Doane, Pres.

INSTITUTION.

The Rev. Isaac H. Tuttle, will be instituted Rector of St. Luke's Parish, in this city, on Sunday morning next, Sept. 8. Service to commence at 10½.

☞ The Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, in the City of New York, on Tuesday, the 24th of September, at 6 o'clock, P.M.

I. Pardee, Sec.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

An adjr'd meeting of the Board of Managers will be held at their Depository, on Tuesday next, the 10th instant, at 5 o'clock, P.M.

Wm. H. Bell, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

An adjr'd meeting of the Board of Trustees, will be held at the Depository, on Tuesday next, the 10th instant, at 5½ o'clock, P.M. D. H. Hoyt, Rec. Sec.

MINNESOTA MISSION.

Mr. J. L. Aspinwall, at No. 54 South street, in this city, will receive and transmit any donations which may be intended for the new Mission of the Rev. M. Breck, in Minnesota Territory.

NOTICE

Is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the city of New York, on Wednesday, the twenty-fifth day of September, at ten o'clock in the morning.

Benjamin I. Haight, Sec.

New York, Aug. 15, 1850.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 21st inst, viz:

Washington and Montrose Parishes, Westmoreland Co., Va, per Rev Mr McGuire, 5; "Cambridge," Mass, 10; St Thomas' Church, New York, 100; total, $115.

THOMAS N. STANFORD, Treas., 137 Broadway.

New York, Sept. 3, 1850.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 28th inst.

St Thomas' ch, Rev H J Whitehouse, DD, 50; Grace ch, Cherry Valley, Rev I Leander Townsend, 4.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt., 20 John street.

New York, Sept. 3, 1850.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since 21st inst.

St Paul's ch, Paris Hill, Oneida Co, W N Y, Rev Wm Baker, 4.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt., 20 John street.

New York, Sept. 3, 1850.

Advertisements.

TRENCH'S NEW WORK.

THE Star of the Wise Men; being a commentary on the second chapter of St. Matthew; by Richard C. Trench, 12mo, 37½cts.

STANFORD & SWORDS, Church Publishing House, 137 Broadway.

LITTELL'S LIVING AGE, No. 330, 12½ cents.

CONTENTS.

1. Madame De Pompadour, *Fraser's Magazine.*
2. The Shadow, *Ladies' Companion.*
3. Scenes in Emigrant Vessels, *Morning Chronicle.*
4. The Heirs of Gauntry, Chaps. II III, *Fraser's Magazine.*
5. The Prelude, or Growth of a Poet's Mind, *Examiner.*
6. The Imprisoned Lady, *Ladies' Companion.*
7. Maurice Tiernay, Chaps. IX. X., *Dublin University Magazine.*
8. The Battle of Idstedt, *Examiner.*
9. Royal Allowances, *Spectator.*

With Poetry and ten short articles.

Published weekly at six dollars a year by

E. LITTELL & CO., Boston,

And sold by Dewitt & Davenport, Tribune Buildings New York.

REPORT FOR AUGUST.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of Aug., One hundred and eleven new policies, viz.:

To Merchants	41	To Farmers	3
Manufacturers		Mechanics	16
Clerks	8	Agents	10
Physicians	2	Builders	
Students		Druggist	
Accountants		Steamboat Captains	
Lawyers	4	Clergymen	2
Booksellers		Mariners	3
Officer U. S. Army		Baggage Master	
Officer U. S. Army		Railroad Agent	
Public Officers	10	Hotel-Keepers	
Dentists		Brokers	
Ladies	4	Others	8
Grocers			
			42
	69		69
		Total	111

Whole number of Policies Issued 6164

Pliny Freeman, Actuary. Morris Franklin, Pres.

Spencer S. Benedict, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

CHURCH BOOKS Published by H. Hooker, Philadelphia.—1. The Doctrine of the Incarnation; by Archdeacon Wilberforce, $1. The Doctrine of Holy Baptism; by Archdeacon Wilberforce, 75cts. Sermons on the New Birth of Man's Nature; by Archdeacon Wilberforce, 1 vol. 8vo., $1 50. Sayings of the Great Forty Days regarded as the Outlines of the Kingdom of Christ; by Dr. Moberly. The Hulsean Lectures, two courses in one volume; by Richard Chenevix Trench. The Star of the Wise Men; being an exposition of the second chapter of St. Matthew; by Richard C. Trench. The Last Enemy; by the Right Rev. George Burgess, D.D. The First Principles of the Doctrine of Christ; by Rev. M. P. Parks. The Thirty-Nine Articles, illustrated with proofs from Scripture and the testimony of the primitive Church; by E. Bickersteth, M.A., Curate of Holy Cross and St. Giles. The Doctrine of the Reformed Church on the Lord's Supper; by I. W. Neven, D.D. The Elements of Christian Science, a treatise upon Moral Philosophy and Practice; by Wm. Adams, S. T. P., price $1 50.

The attention of the Clergy is respectfully called to character of the above list of books.

Sept 7—4t H. HOOKER, Pub.

PALMER'S CHURCH HISTORY.—A Compendious Ecclesiastical History, from the earliest period to the present time; by the Rev. William Palmer, M. A., Author of "Origines Liturgicæ," &c., with preface and notes by an American Editor; in one vol. 12mo, 50cts.

"The truly learned and sound-minded author, has set himself honestly to seek out the results of the system devised by Heavenly Wisdom, and set in operation by God himself, when He dwelt among us. He does not puzzle himself and his reader with an attempt at a 'pragmatical' investigation of the human motives and propensities that have carried on, while they seemed to thwart and vitiate, the divine counsels for man's salvation. Still less does he stoop to flatter the poor pride of human reason by lowering a narrative of God's doings with and in his Church to the tone of secular history, and making all plain and easy for the most unspiritual comprehension. He writes as a believer of the facts that he narrates; but not a believer without investigation. He writes as one whose own belief makes him in earnest with his reader, and in consequence leaves the impression of *reality* on the mind. Convinced that God did indeed found his Church upon a rock, immoveable and unconquerable, he looks for it, without shrinking, amid the worst of tempests of controversial strife or secular oppression, and under the deepest mists of ignorance and error, and not only finds it, signalized by its unvarying tokens of peace, holiness, and joy, but makes it obvious to others. We see, with him, that though times have changed and manners varied, the word and promise of God have endured unchanged, and their accomplishment has gone on invariably."—Bishop Whittingham.

Published by STANFORD & SWORDS, Church Publishing House, 137 Broadway.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,614 96
Received for premiums to Aug. 1, 1850,	$281,808 20		
" " interest " "	29,581 36		
	$311,389 56		
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69-124,416 44		—186,973 12
Nett accumulated fund,			$1,082 618 08

ASSETS.

Cash on hand,	$ 6.941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.

Sept. 7, 1850.

EDUCATION FOR BOYS.—Messrs. Porter announce to their friends, that instruction will be resumed on Monday, Sept. 9th, at their establishment on Murray Hill—known since the year 1824, by the name of the "Washington Institute."

CHURCH SCHOOL FOR BOYS, 190 West Nineteenth Street, third house from 8th Avenue, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D. Particulars made known by applying to the Teacher, Wm. B. Stoughton.

N.B.—School re-opens September 9th, 1850.

A SELECT HIGH SCHOOL FOR YOUNG LADIES, No. 2 Clinton Place, New York, James D. Johnson, A.M., Teacher.

Course of studies comprises such branches of Science and Literature as in truth form the accomplished, sound education, essential to eminent usefulness and lasting happiness. Number of pupils not to average above 20 or 22; so that a few families uniting, may have daughters thoroughly educated without exposure to any of the objections often urged against large crowded institutions. The School year begins Monday, September 23d, 1850, when all pupils should be present to be classed without delay. He refers to Hon. Theodore Frelinghuysen, LL.D.; the Rev. Drs. Carnahan and Maclean, President and Vice President of Princeton College; Rev. M. P. Parks, 24 Vesey st., New York; Thomas DeWitt, D.D., 116 Ninth st.; Francis L. Hawks, D.D., 48 Fourth Avenue; Rev. J. C. Stiles, 26 Amity Place; H. R. Remsen, Esq., 74 Broadway; and J. T. Soutter, Esq., 82 Broad st.

Other references, with terms, &c., in circulars, to be had of Roe Lockwood, 411 Broadway, and of the other Bookstores, at 285, 199, and 137 Broadway; also of Mr. Hastings, 5 South William, and of Mr. Soutter, 82 Broad st.

Mr. Johnson can be addressed at Morristown, New Jersey, until September 14, and after that will be at No 2 Clinton Place.

JOHNSON'S CICERO'S ORATIONS.

D. APPLETON & CO. Publish this week, "Select Orations of M Tullius Cicero," with notes, for the use of Schools and Colleges, by E. A. Johnson, Professor of Latin in the University of the City of New York. One vol. 12mo, 460 pages, price $1.

Those who are acquainted with the editions of Cicero, which are in most general use in this country, and with the progress which has been made since their appearance in the careful collation and correct deciphering of the best MSS. of Cicero's writings, will be ready to admit, without hesitation, that a new and improved text was called for. The labors of Orelli, Madvig, Klotz, and others have not been without important results for the text of Cicero, and no one will deny that these results are of primary importance to beginners in the study of classics. The text of Orelli, as revised by himself, has been adopted in this edition. The notes are copious, yet prepared with care, and with regard to their importance. Generally they are selected from the best German scholars

D. Appleton & Co. also publish the following Greek and Latin Text Books:

Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cents. Arnold's Latin Prose Composition, 12mo, $1. Arnold's Cornelius Nepos, with notes, 12mo, $1. Arnold's First Greek Book, 62cts. Arnold's Greek Prose Composition, 12mo, 75cts. Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 25. Boise's Greek Prose Composition, 12mo, 75cts. Livy. With Notes, &c., by Lincoln, 12mo, map, $1. Tacitus' Histories, notes by Tyler, 12mo, $1 25. Tacitus' Germania and Agricola, notes by do, 12mo, 62cts. Cæsar's Commentaries, notes by Spencer, 12mo, $1.

COLLEGE Grammar School, Brooklyn.—The Scholastic year will begin on Monday, Sept. 2nd. Pupils can be entered for a Commercial or Professional course. Each department has competent teachers under the especial care of the Principal. It is desirable that early application should be made.

Location, Atlantic-st., corner of Clinton.

Aug 31-2t E. B. TUTTLE, Principal.

MISS BALLOW'S Boarding and Day School, for Young Ladies, No. 24 East 22nd st., (between Broadway and Fourth Avenue) will be re-opened on Monday, the 9th of Sept. Aug 31—4t

SCHOOL FOR BOYS, (Mathematical, Classical, &c.) under the care of the Rev. Isaac Peck, will reopen on Monday the 9th of September, 1850, at No. 39 Amity Street.

Aug 10—3m

Poetry.

For the Churchman.

Little Eugenia.

Go, Little Lamb, with fleece of snow !
Forsake the fields where rankly grow
The poisoned herb, the worthless weed,
The thistle whence thy feet would bleed,
The brooks which parching heat would dry,
At best which turbid streams supply ;
The folds which cannot shield secure
From wind or storm—or long endure ;
The Shepherd's feeble voice and crook,
And eyes, which dangers overlook—
Go, Little Lamb, with fleece of snow
The Heavenly Shepherd's power to know ;
Go rest, where tempests never rise
To mar the earth and cloud the skies—
Go, folded in those loving arms,
To dread henceforth no rude alarms !
Go, safely feed on verdant hills
And drink from pure, unfailing rills.

August 24, 1850. * * *

Selected Matter.

From the Spirit of Missions

Foreign Missions—Athens.

In a letter dated 10th May last, the Missionary thus refers to the influence which the Mission School at Athens has exerted in promoting a knowledge of Scriptural truth :

"A large class of Bible Christians has been formed in these schools, consisting of some thousands, who are now dispersed over every part of Greece—and who can calculate their influence as *Mothers* ?—(for most of those who were our earliest pupils, are married and settled in life.) We have just completed the *Nineteenth* year of our residence in Greece, and have entered upon our *Twentieth*. What a long period to look back upon, and how much responsibility does it involve ! May it be found that we have not labored in vain, nor spent our strength for naught !

"We have passed through a winter of uncommon severity, and there has been much suffering among the lower classes. The injury done to the country by the loss of many thousand of the *olive trees* of Attica and of the extensive orange and lemon plantations, is enormous. Within the memory of man, it was never known that the olive tree was injured by any degree of cold known in this climate. But this year, the whole of the extensive and well-known Attic Grove, has perished.

"Our schools, too, suffered from the inclemency of the weather, and never was the attendance of the pupils so much interrupted as during the first three months of the year. The beautiful season of spring has at length arrived and brought with it our usual number of between four and five hundred. The preparation of these interesting young persons for the intelligent and devout celebration of the festival of Easter, was this year peculiarly interesting, from the increased intelligence and the improvement they have made in the knowledge of the Scriptures. The solemn transactions which attended the Crucifixion of our Saviour, were read and committed to memory by many who, last year, were only capable of listening to them as recounted and read to them. They had not then the capacity of reading the word of God themselves. Others, again, had made sufficient progress to comprehend the connection between the Old and New Covenants. To these it was interesting to point out the fulfilment of the types of the former, in all that related to Him to whom all the Prophets gave witness, and all these types pointed. They could now perfectly understand the connection between the Paschal Lamb of the Jewish Passover and 'the Lamb of God, that taketh away the sins of the world.' To others, more advanced, the mysterious book of prophecy was partially laid open ; and it was with peculiar pleasure we marked the aptness of some in explaining the obscure intimations of prophecy, as illustrated by the light of the Gospel. In reading the 53d chapter of Isaiah, the question was asked, 'What is meant by the expression "He shall see of the travail of His soul, and be satisfied."' And the reply was, 'the travail of His soul, points out the sufferings of our Lord, especially His agony in the Garden, and the reward of those sufferings with which He shall be satisfied, will be in bringing many sons and daughters to Righteousness —namely, all those who shall believe in Him to the saving of their souls.'

"One great object we always have in view in our instructions, is to spiritualize, as much as possible, the observances and rites which we have in common with them. The Greeks, like all the orientals, are much attached to a symbolical religion, and too apt to rest in the form of godliness without feeling much of the power of it. The season of Easter has afforded us anothor fit opportunity of improving their minds in the great doctrines of Christ crucified, and of justification by faith, and of enforcing those practical duties which are incumbent upon them as members of Christ's Church.

"The nature and purpose of the Sacrament of the Lord's Supper, we carefully teach them from the New Testament. Everything is illustrated in as simple a manner as possible, from the Scriptures, and it is quite remarkable how conversant the greater part of them are with the Book of God. We teach them that there are two classes of recipients of the Lord's Supper, as explained by St. Paul to the Corinthians, and that all who partake are not, as a matter of course, partakers of the Lord's body (as in the case of Judas.) Hence, they are taught the necessity of self-examination, and of repentance and confession to God, the nature of which is explained from the history and experience of David. The 51st Psalm is pointed out as a proper form of confession and prayer for a repentant sinner, and each phrase of it carefully examined.

"This is a concise summary of the course pursued by us throughout the year, which I have illustrated by reference to the recent seasons of Passion Week and Easter. We cannot be too grateful for the privilege we enjoy of leading so many minds to the investigation and intelligent understanding of the truths necessary to Salvation ; and we feel, too, that in thus watering others, we ourselves are watered."

The special receipts for the Mission at Athens, have amounted to $1,150 18.

A specific contribution was made to the Benevolent Fund of the Mission called the "Board Fund," amounting to $156, which has been separately remitted.

In addition to the contributions which passed through the treasury, a remittance of $510 was made by friends in Baltimore, and in Howard District, Md., who had been deeply interested by a personal examination make by some of their members of the Mission at Athens.

The expenditures for the year have been $3,650 and $1,000 remitted on account of the next financial year.

The "Blind Clerk" of the London Post-office.

The duty of solving all the enigmas, and of deciphering the astonishing specimens of writing that are continually afflicting the inland post-office, is imposed upon a gentleman selected from all the sorting clerks, and who, from being gifted with extraordinary memory, very sharp wits, and, above all, with what Mr. Samuel Weller termed "a pair of patent double-million-magnifying-gas-microscopes-of-hextra-power-eyes," is very gravely distinguished throughout the department as well as in its books, by the title of "The Blind Man." Accordingly, to his little desk, five feet long, two broad, modestly leaning against the wall of a small chamber close to the "foreign" room, and adjoining the large double sorting-hall, are brought all the letters which every sorter has, in despair, chucked into his "blind" pigeon hole ; and as, gazing for several minutes at nothing but the blind man's back, we beheld one basket full of botherations after another brought to him, we could not—when we considered that this badgering is mercilessly continued throughout every day, week, month, and year of his life—help wondering why the Society for Prevention of Cruelty to Animals has not yet come to his rescue. No one, however, who has watched the facility with which every compositor in a printing-office can read bad writing, would be much surprised at the ease with which the blind man gets over that portion of his troubles. And again, as almost any person can readily learn to understand "broad" Yorkshire, broad Devonshire, broad Scotch, or any other patois, so it is not, on reflection, surprising that a gentleman of ready abilities should, in due time, learn to decipher "broad writing"—such as "sromfredevi," for Sir Humphrey Davy; "Ner the Wises," for near Devizes ; "Biley Rikey," for Billericay , "Steghelhester Sussexese," for Chichester, Sussex ; "Wardling-street, Noher Londer Brütz Schipseed," for Watling-street, near London Bridge, Cheapside ; "Wharan Que ner Ne Weasal Pin Tin," for Wareham Quay near Newcastle-upon-Tyne, &c., &c. But where the direction is incorrect, or, as in the generality of cases (especially in circular tracts addressed by religious societies to our clergy at their parish "rectories," "vicarages," &c.,) the post towns are omitted, the difficulty is not only clearly evident, but it at first appears to be insuperable ; nevertheless, in attentively watching the blind man's back, it is astonishing to observe how easily and fluently he does his work.—For a considerable time he is to be seen, evidently from memory, writing post-haste the omitted post towns on each letter, as rapidly as he can handle them. Now and then, as if his gas-lamp had, without any apparent reason, half fainted away, he holds a letter before him for a few moments, turning it a little on this side, and then on that, until he suddenly deciphers it. In extreme cases, he is occasionally obliged convulsively to scratch the side of his head, just above his right ear, for half a second, with the sharp pointed black holder of his iron pen ; however, on he goes, placing occasionally before him, at the left extremity of his desk, those letters for which reference to his little library, arranged before him, is necessary ; and thus, with the help of about half a dozen well-thumbed books, and of an intelligent assistant who sits beside him, he usually manages by the evening mail, or, at all events, by that of the following day, to despatch the mass of mysteries which have been so mercilessly imposed upon him.—*Quarterly Review*

From the American Arctic Expedition.

The following letter from an officer of the American expedition in search of Sir John Franklin, has been received by his brother in New York :

U. S. Brig Advance, June 24, 1850. Whalefish Islands, Western Coast of Greenland, lat. 68 59 N. lon. 53 13 W. We arrived here, my dear Joe, this morning, at 10 o'clock, after a passage of 32 days, from New York, which was rather a long one, owing to the unfavorable winds we had.

On our arrival here, we found an English barque at anchor ; she is a storeship, having brought stores and coal out for the squadron, which by the way, sailed from here yesterday, consisting of two barques of about 300 tons each, carrying sixty men, and two steamers of about 100 tons each, with from forty to fifty men ; they are all bound in search of Sir John Franklin.—The barque sails in about a week for England, which will give us a fine opportunity to write, the only one I am afraid we shall have for some time to come.

I will try to relate events as they happened, after leaving you, bound to New York, in the noble steamer Nahanteaw. We kept company with the Rescue by keeping under short sail, until the 27th ult., when, finding it impossible for her to keep up, we made sail and lost sight of her in a few hours. The first iceberg we saw, was off the S. E. coast of Newfoundland. I have seen them since from 150 to 200 feet high, and large in proportion.

Our days, after leaving New York, gradually grew longer until the 16th of this month, (in 60 deg. 50 min. N. lat.) when we could really say we had constant day, so much so that we were able to steer without lighting the binnacle lamp, a thing I never saw before ; but now we have sunshine the whole twenty-four hours. Rather odd that ; we have not got used to it yet, and hardly know when turning-in-time comes.

You have no idea how strange it appears to come on deck at midnight, (or rather what ought to be midnight) and find it broad day-light, with the sun up. We still discriminate one twelve hours from the other, by calling them night and day, and try and appropriate the part we call night for sleeping, or rather a portion of it. The boot, however, by October, will be on the other leg, when we shall have all night ; then we shall have to make Jack Bunsby's traverse, to make day out of a portion of it. After leaving the coast of Newfoundland, we fell in with no ice until we were about to make the coast of Greenland, when we found the icebergs in great numbers.

We made Greenland the 21st, and we all came to the conclusion that it was called by that name on account of its not having a green spot on it, for it certainly is the most dismal, rocky, barren country, I ever saw or expect to see. This morning we met so many and such large bergs, that we had to keep strict watch, to keep clear of them ; we came booming into the harbor of Whalefish Island, with a fine breeze, and anchored at 9 o'clock. Of all the miserable holes in the world it takes the lead. I was shown two shanties and half a dozen Esquimaux mud huts. In one of the shanties the Governor lives ; he is a Dane, sent out here by government, as a kind of missionary, &c. He came on board ship this afternoon, and seemed to enjoy our liquor and good things.

The Esquimaux are the most ugly, greasy looking curs I ever saw ; men, women and children all dress alike in seal skins. Their dress is a short jumper, with a hood to it for a cap, pants coming down to the calves of their legs, with boots to meet ; all made of sealskin, with the hair on ; we are all going to get a suit before we leave. I bought me a pair of seal-skin stockings, which are very nice and warm ; the only objection to them is, that they are not properly cured.

June 27th. The Rescue has arrived ; and we sail to-morrow.

At Luicly (25 miles from here) we found rather more of a town than at these islands. There were about 14 Danes living there, and 100 Esquimaux. We were treated with the greatest kindness by the inspector, who is a kind of governor general of all these islands, and one of the finest fellows I ever saw. The principal thing we went after was sealskin clothing for the officers and men. We succeeded in getting about fifty dollars worth, or about a dozen suits. I have a fine coat made of young deer skin, a pair of pants of sealskin, stockings of the same, and large boots made of Esquimaux dog's skin. I think my chances of keeping warm are very good; don't you ?

The inspector at Luicly (Mr. Obrick) who has been out here four years, told us that we would not feel the cold as much at 20 degrees below zero here, as we would at five or six degrees at home, owing to the great dryness of the climate. He is going to Denmark to remain this summer, and when he came away he gave us every pair of pants he had of seal-skin, except a pair he had on, and most all of his coats. You will not find many men that will give you all their pants except the pair they have on. He is a trump.

I will try and let you know what route we are going to take after leaving here. We expect to go to a place called Uppemarik, about 200 miles from here ; from there we go to Melville Bay, thence across to Lancaster Sound, to Cape Walker ; from Cape Walker we shall try to get up Melville's Island, and as much further as we can. We expect to winter at Mellville Isle. I shall have to come to a close, as it is after 12 P. M., and I have much to do. This is the last opportunity we shall have of writing for a long time, unless we have the good luck to fall in with a whaler bound either home or to England.

Your ever affectionate brother,

W. S. Lovell.

[Boston Transcript.

Rise and Progress of the Mercantile Navy of Liverpool.

As it is credibly stated, that notwithstanding the rash abolition of our Navigation Laws, there was never any period in which more British and Colonial new built ships were being registered as "belonging to Liverpool," it may be curious to trace, in the pages of our local historian, those small beginnings from which all this maritime greatness sprung :—"In the fifth year of the reign of Philip and Mary, during the war with France, in which Mary had involved her country to promote the schemes of Spain, the king and queen addressed a letter to "the mayor, custom-comptroller, and searcher, of the town and port of Liverpool, and to all other officers to whom it shall appertain," informing them that the French and Scotch were making great preparations for war ; commanding that no vessels should leave the port of Liverpool until further orders ; and requiring them to make a return of the number of ships and other vessels within the port, and the creeks belonging to the same; of the tonnage thereof ; and likewise of the number of mariners and seafaring men within the port and creeks. This order bears date the 16th February, 1557. In answer to it, Thomas Moore, who was then mayor, reported that there were two ships, one of 100 tons and the other of 50 tons, and seven smaller vessels belonging to the town or creeks, which were then in port ; that there were four abroad ; and that the number of seamen belonging to the port was two hundred. In the year 1565, an order was addressed to John Crosse, Esq., who was at that time Mayor of Liverpool, requiring information as to the number of vessels belonging to the port, and also as to the number of seamen by whom they were worked. From the return made to this order it appears that the number of vessels belonging to the River Mersey was 15, the amount of their tonnage 268, and the number of seamen 80. It also appeared that no vessel of greater burden than 40 tons belonged to the town at that time, so that the two vessels, one of 100, and the other of 50 tons, mentioned in the previous return, made in the reign of Queen Mary, must have been lost, sold, or worn out. Although voyages of immense length were performed at that time in vessels of from 40 to 100 tons, (as will be seen in a succeeding chapter,) still this return shows how very small a portion of the shipping of England belonged to Liverpool at this time. According to the historian Hollinshead, the mercantile navy of England, in the latter part of the reign of Queen Elizabeth, consisted of from 1,700 to 1,800 vessels, of the average value of £1000, or 3000 ducats. Supposing this estimate to have been near the truth, the shipping of Liverpool, was humble, indeed, at the beginning of the reign of Elizabeth ; but it began to increase about that time, and it has advanced step by step, and without interruption, until it has attained to its present greatness."—*Baines's History of Liverpool.*

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

EARNESTNESS ; Or, Incidents in the Life of an English Bishop. By C. B. Taylor, M.A.

"Who that has read 'Lady Mary,' or 'Mark Wilton,' or 'Margaret or the Pearl,' or 'Thankfulness,' or any other of the works of Mr. Taylor, will fail to procure the present volume ? Not one, we imagine. With all 'earnestness' do we commend it to our readers. It will do them good while it will deeply interest and charm them. We are not great admirers of works of fiction, and are constrained to say that too often books of this sort, professing to have a religious character, are feeble and unnatural. Very far otherwise are Mr. Taylor's works generally, and this perhaps more than any of its predecessors. We would have 'Earnestness,' not only in every family holding communion with the Protestant Episcopal Church, but in every religious family. There need be no fear that the young folks will weary of it."—*N. Y. Commercial.*

STANFORD & SWORDS,
Church Publishing House,
137 Broadway

TO PARENTS AND GUARDIANS.

A FRENCH Protestant Lady of the highest respectability and long experienced in teaching, wishes to admit in her family, six young ladies, from the age of 10 to 15. The object would be to make of them accomplished French Scholars, and at the same time, under competent Teachers, they would have every facility for pursuing their English studies, also Music, Italian, and Drawing. As members of one family, they would have the advantages of a private education. The location is in a small town within an hour's ride from New York.

For terms and particulars, apply to Stanford & Swords, 137 Broadway. Aug 31—4t$

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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

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March 1—tf

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PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

A PRIVATE FAMILY, "who are Episcopalians," desire to let a large furnished front room "on the second floor of their house," which connects with the bathing arrangements, to two gentlemen "who are also Churchmen," with breakfast and tea. Please apply at 524 Houston-st., East of Broadway.

August 24.—2t

MRS. H. D. WARD'S School for Young Ladies, No. 870 Broadway, between 17th and 18th Streets, in the block bounded on the South by Union Square.

This school will re-open under the supervision of the Rev Henry Dana Ward, on Tuesday, 10th Sept. It is desirable that pupils should be punctual in attendance.

August 24—5t$

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,
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REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The united interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to addressed to the Editor, until further notice.

—TERMS.—

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